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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, JUNE 21, 1845. DAVID REED, PROPRIETOR.

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For the Register.

## CONVENTION SERMON.

The honorable service of preparing and delivering the Annual Discourse before the Convention of Congregational Ministers of Massachusetts, for the present year, was assigned to Mark Hopkins, D. D., President of Williams College. The text was taken from the latter part of the viii. chapter of the Epistle to the Romans. 'The whole creation groaneth and travelleth together in pain, until now. The earnest expectation of the creature, waiteth for the manifestation of the sons of God.'

The introduction consisted chiefly of remarks upon the *wonderful* wisdom and benignity of God, manifested in the character of *the elements* of the world. They were originally *made*, and perfectly *fitted*, for the uses to be answered by them. Every structure and the whole phenomena in the world, from the beginning to the end were provided for, and were constructively produced, by the creation of *the elements*. Whatever of the beautiful and the good has ever appeared, or will ever be, in our world, may be traced to the elements of nature and there its cause be found. *God made the elements and the elements make the world.* This, is sound philosophy. D. H., has a philosophical mind. And, had he in his Sermon, before the Convention, followed out the tendencies and dictates of his own enlightened and discriminating mind, we should have had from him a discourse of the rarest excellence. But, instead of doing this thing, the Dr. having gone through the exordium, launched out upon the open, billowy and restless sea of *Lapsarian Theology*. On this sea, navigation is now, and ever has been, very difficult and perilous. It is impossible to sail far in a straight course or to keep a good reckoning. It abounds in rocks, quicksands and maelstrooms. Vessels will strike and stick fast in the sands; and, in the mean time, not even the captain himself, will be aware, that his ship is not floating upon deep water and making a right onward course. In this navigation, the finest ship is unavailable, the best tact of the sailing master is of no use, the wisdom of the helmsman is to no purpose, and the greatest capacity of canvass is often more than useless. To make a good voyage on this sea, is a matter of absolute impossibility.

Let us now follow Dr. H., in his present expedition. Having weighed anchor and 'launched forth,' the first point he proposed to make, was *the Cape of Ruins*. In plain language, he would prove that 'our world is *in a ruined state*.' And how would he prove this fact! It was, by reference to the evils which now exist on earth, and the marks of violence that appear upon some portions of its surface. The world is pregnant with those tendencies which produce tremendous earthquakes, destructive storms, pestilential vapors, insalubrious changes of temperature, the extreme and deadly forces of heat and cold. By these malignant influences, our earth has become *a Golgotha*. But, said he, emphatically, '*it was not always so.*' The fact was different at the beginning. The earth was then a paradise. And, whence came *the change?* It came by means of sin. Guilt entered the moral world and then, to match it God changed the condition of the physical world. For, it would have been incongruous, that the one should be *good* and the other *bad;* that one should be right and the other wrong. And thus the great and perplexing problem about the introduction of evil is at once solved and the point, of *the Cape of Ruins*, is fairly gained.

But, is not all this *an illusion?* We only express our own opinion—laying no claim to infallibility—as Dr. H. has expressed *his* opinion. With this preliminary, we venture to say, that there is no such place on earth, as the *Cape of Ruins*. Our earth—so far as we know—*never has been ruined*. We do not live in *a ruined* world. Our earth is as perfect *now* as it *ever* was. We challenge Dr. H. to produce a particle of proof from natural history—the only proper source—to the contrary. We are aware, that he referred us to the stratified rocks which have been thrown up, in dislocated masses, to the surface of the earth and even to the tops of mountains. Also, to the marine vestiges found on the Alps and the Andes. But we deny, that these phenomena, constitute one particle of proof, that the world was in a better condition *before* the eruptions which caused these phenomena, than it has been *since*. The doctrine of a ruined world is not *proved*, nor even intimated, by geology. Nor, is it proved by history. But, says Dr. H., it is taught and proved *in the Bible*. We ask for the passages and have the following: 'And unto Adam He said, cursed is the ground, for thy sake; thorns and thistles, shall it bring forth; in the sweat of thy brow, shalt thou eat bread, until thou return unto the ground; for dust, thou art, and unto dust, shalt thou return. And unto the woman, He said, I will greatly multiply thy sorrow and thy conception; in sorrow, shalt thou bring forth children.' These, are the proof texts. But, do they prove, that any physical change did take place in the constitution of the earth? Will not the same soil that bears wheat, also produce thorns? Will not the same ground that grows barley, also bear cockle and tares? No change, surely, was needed in the atmosphere or in the soil. And, does any man believe, that there ever was a time, since the creation of man, when the earth was unfitted to grow the seeds of thorns, thistles and tares? Or, when women could bear children without sorrow and pain?

Dr. H., believes, that there was a golden age at the beginning of the world. But, is this a rational doctrine? Is it not rather an inversion of the *true* rule and of the *real* process? In all God's known works, the process is from the small to the great. God always works by principles; from the imperfect, to the perfect. Our Savior describes the rule, when he said, 'for the earth, bringeth forth fruits of itself; first the blade, then the ear, afterward the full corn in the ear.' There, is first *the acorn*; then, *the plant*; then, *the sapling*; and, finally, *the majestic oak*. There, is first the egg; then, the chick and then the bird. There, is first the embryo; then, the whelp and then the full grown lion. There, is first the infant; then, the little child, then, the youth; and, at last, the full developed man. And, as it is with his body, so, likewise, with his mind and conscience. At first, he is a babe in knowledge. It is so with *the race*, as well as with *the individual*. In the times of Noah and of Lot, men did not know that it was wrong to drink wine and get drunk. In the time of Moses, one good man, forty years old, could kill another man, and, without compunction, perhaps, hide him in the sand. In the age of Solomon and David, it was not accounted bad morals, for one man to have as many wives and concubines as he could maintain. And, even in St. Paul's time, a fugitive slave was sent back by this Apostle to his master. It is the plain matter of fact, that the human world is always improving; growing better, though very slowly; very slowly indeed. But, *as a whole*, it never does; it never did; grow worse. Such a fact, is contrary to the manifest ordination of God.

President H. suggests that, immediately after the fall, the axis of the earth was changed from the *upright* to the *oblique*. If so, that must have been *an improvement*. The earth is in better condition now than it was before. Who can reasonably doubt it? As an oblique axis gives us the wholesome and beautiful variety of *the seasons* and greatly extends the habitable parts of the earth, fitting it for the residence of a far more numerous family of God's creatures, it was, doubtless, so constituted in the beginning.

He also suggests, that the physical world might have been ill constituted at first *from the divine foreknowledge* of man's apostacy, and for the punishment of it. If, so, then certainly there never has been a golden age of the world, nor, has it ever undergone a ruinous change. So, then, that great point is voluntarily given up. Man, was made mortal at first, because, it was foreseen, that he would be a sinner. He, therefore, never had any more of immortality than he now possesses. And, if God foresaw, that man would transgress, He must have known that there would be those influences about him, which would seduce him into transgression. And, if primitive man had not moral strength to repel temptations, in what respect could he have been superior to other men? And, why not as well say, that man was constituted *sinful* at first, because God foresaw the *imperfection* of the physical world in which he was to live?

Mr. Hopkins—to return again to our metaphor, *the sea of Lapsarian Theology*—proposed to visit three places; 1. The Cape of Ruins; 2. The Cape of Recovery; 3. The Cape of Consummation. As we believe that there is no such place as *the Cape of Ruins*, and, as the Dr. himself, has virtually given it up for a land of shadows, we, of course, disbelieve in the existence of such lands as *Cape Recovery* and *Cape Consummation* in the sense and description they bear in the Lapsarian Theology. We believe that these places were never seen, except in the visions of the imagination. Men have perplexed themselves to find out the origin of evil. But, we have no such perplexity. We do not believe in the existence of any such thing, *as positive and absolute evil;* any more, than we believe in the positive and independent existence of such things, as *long* and *short; fast* and *slow; large* and *small*. These terms express ideas of mere *relations, comparisons*, the *modifications* of other things. And, equally, so do the terms, *right* and *wrong; holiness* and *sin*. Every positive existence, every thing which exists, or can exist, *by itself*, and alone, is for good. *Guilt*, is the worst thing in the world; and *holiness*, is the best thing; and yet these two opposites are but different modifications of the same thing, *conscience*. The world is the better, on account of it. Human nature is rendered better, by every power and tendency contained in it. Take away from a child, what you call its temper and its self love, and you *impair*, instead of *improve*, its mind. Take away from the world the law which produces storms, floods, frosts and conflagrations, and, instead of being improved, it is *deteriorated*. We cannot, even in conception, make an advantageous change in the laws of this, our world. There is *no positive* evil in it. It has never fallen into a condition of ruin.

But, what shall we do with the Apostle's doctrine in Romans, viii. 19–29? We have a Sermon on the passage. We will quote the substance of it, in a future article. S. F.

## RELIGION IN FRANCE.

*Nimes, France, Sept.* 12, 1845.

MY DEAR FRIEND. The brief and passing sketch I have given you, of the history of French Protestantism down to that epoch of its emancipation, which gave it an honorable establishment under the patronage of the State, will lead you to expect some account of its organization.

The organic law of the year 10 placed the Protestant Church on a firm and permanent basis.

The ancient constitution of the Protestant church in France recognised four orders in its hierarchy, the Consistories, Conferences, local Synods, and a National Synod. The law of the Republic recognises only Consistories and Synods. It provides for a Consistory for every 6000 souls, though more than that number is often embraced in it. It is to be composed of the Pastor or Pastors serving the church and from six to twelve elders, to be selected from among those citizens who pay the largest tax to the government, and first chosen by twenty-four of the leading men, afterwards by the Consistory itself. A permanent President is selected by the government. The elders in the city are for the most part young men; and from the fact that a property qualification is imposed by law, moral considerations have unhappily inferior weight in the selection. The elders retire from office every two years, the half of their number annually. But they are admissible to re-election. Pastors are chosen by the consistory, and can be displaced by them. But in either case, their action is to be submitted to the government for ratification. The functions of the consistory, as defined by law, consists in the mainteinance of the discipline and administration of the property of the church, and the dispensation of alms to the poor. You will better understand the nature of a consistory, if I add, that the consistory of Nimes which contains about 11,000 Protestants, is composed of Pastors and the elders; and that there are two temples (as they call their churches) in which the ministers officiate alternately. The same alternation takes place in the charge of the pastoral labors, each officiating in his turn for the space of a week.

The Synod (in theory) is composed of five consistorial churches, and each church is represented by a Pastor and an elder. It is charged with a supervision over 'all that concerns the celebration of public worship, the doctrinal instruction, and the general conduct of eclesiastical affairs.' All extraordinary assemblies of the Synods without exception, can be held only by permission of the government. Notice to the government is also required of the business to be transacted at each Synodical assembly, which is to be held in the presence of the Prefect of the Department or of his deputy. No confession of faith, nor dogmatic decision by the the Synod is to hold, without the sanction of government.

You will at once peceive that the State reserves to itself great power over the action of the Protestant church; and the restrictions imposed must greatly hamper their operations for the advancement of its interests. So sensibly is this tendency felt, that one of their ablest writers said in 1829, 'the reformed church in France is not what it should be. It is arrested in its institutions and measures. It is no longer in accordance with the progress of intelligence and the spirit of the age.' I may add in further confirmation, that there was recently published in Strasburg, a pamphlet, highly applauded by le Semeur and les Archives du Chistianisme, two leading Protestant Journals of Paris, which proposed, *ex professo*, the separation of the Protestant church from the State. It may well be doubted if that church will ever work its way to power and eminent usefulness, till the separation be effected.

But this result must be distant. Powerful considerations of a personal nature must needs retard it. The Pastors now receive from this government, their stipends, and from its patronage, consideration and honor. They can look to it for protection against any possible oppression from the consistories. Their salaries are very moderate; in the cities, amounting to 2400 francs, with the addition of 500 francs for house rent; in the villages varying from 12 to 14 hundred francs.

Protestantism, however, has flourished since its establishment by the State. You will understand that it embraces both the Lutheran and Reformed churches—the latter numbering about one and a half millions of souls, the former about five hundred thousand. At the fall of the empire in 1815, the number of pastors in both communions was 464. In 1830, 527. In 1843 it was raised to 677; and at the present moment it probably exceeds 700. The appropriations by the State for their maintainance have increased nearly four fold. Under the empire they amounted to 307,000 francs; at the restoration in 1830, to 676,000; and in 1843, to 1,219,000.

But in order to estimate the real force of French Protestantism, it is to be remembered, that it claims less than one fifteenth of the whole population of the Kingdom; and that of the 86 Departments, as many as twenty-six are without a Protestant pastor or church. The overwhelming preponderance of the Catholics, whose religion is yet recognised as the religion of the State, gives them in various important respects, a monopoly of moral and spiritual power, against which the weaker church continually protests. The hospitals and penitentiaries swarm with priests. They aspire to the control of the seminaries of education, the Colleges, and the Universities. The Goverment, with a wise liberality, do what they can to gratify the wishes of the respectable body of Protestants in the nation. In this city, separate wards are provided in the hospitals for the Catholics and the Protestants, separate schools exist for the children of the different communions. In the prisons, instruction is often provided for both classes, and pastors are permitted a spiritual watch over the Protestant youth in Colleges. A perfect equality, is of course impracticable.

But French Protestantism, though comparatively feeble in numbers, possesses great force of character. It numbers among its Professors, men eminent in the State, and distinguished in the world of letters. A large share of the industrial enterprise of the country is found under its banner. In the churches which I have attended, I have observed a much larger attendance of men, than is ever to be found in the churches of the Catholics. In point of morals, they compare favorably with the more populous sect—being distinctly characterized by a regard for truth, and the marks of self-respect. There are, it is to be hoped, few existing communities of Protestants in France, who deserve the reproach once addressed by the Duke de Rohan, the last chief of the Calvinists, to the Cevenols, that they were 'good Protestants, but bad Christians.'

The Protestant church in this country has a solemn charge to fulfil; and with the advance of a truer liberty in the State, the sphere of its influence and the extent of its triumphs must be greatly enlarged. Already are the Protestant clergy waging close battle with their Catholic brethren; and while the latter boast of individual conversions, the former claim accessions of whole communities, as for instance, very lately, the village of Villefavard in the Department of the Haute Vienne. But the subjection of the church to the State, must greatly retard any wide operations, upon a bold scale, for the dissemination of Protestant principles. It must restrain that noble Christian zeal which creates apostles and martyrs. I wish my limits permitted me to speak of the divisions and discussions among the Protestants themselves. I will resume the subject hereafter.

## ANTI-SLAVERY SPEECH.

It is known to our readers that 'the clergy' were invited to meet in Boston, on a call signed by a considerable number of Unitarian ministers, 'to discuss their duties in relation to American slavery.' Mr. Bradburn, several years since a clergyman in Nantucket, felt himself authorized to mingle in the discussion. As a correspondent of the Register, in giving an account of the meeting commented upon Mr. Bradburn's procedure, and upon what he said, we accede to Mr. Bradburn's claim to place before our readers precisely what he did say, on the occasion, that they may judge for themselves, on the question of his right to take part in the discussion, and of the correctness or incorrectness of the account given by our correspondent.

Mr. Bradburn's remarks present an excellent specimen of an anti-slavery speech, at the present stage of that movement. It is unnecessary for us to say that if any clergyman wishes to present his views, on the other side, or any of our readers or friends, in the South, the columns of the Register shall be open to them, provided they avoid personality and study to be *brief*.

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For the Register.

SIR,—Chancing on Sunday evening, to look into the last Register, containing an account of the late meeting of the clergy at Ritchie Hall, called 'to discuss their duties in relation to American Slavery,' I noticed the following:

'Mr. Bradburn of Nantucket, arose to speak. Mr. Peabody inquired if he was a clergyman. After some rather evasive remarks, which seemed to be ironical flings at the clergy, he was suffered to proceed; and made a speech in his peculiar style, which struck my mind as out of place and indecorous, in a meeting like what that was intended to be.'

That your readers may be able to judge, for themselves, of the character of that unpremeditated speech, of which I pronounce the above to be a gross if not an intentional caricature and misrepresentation, and fully appreciate the extraordinary magnanimity manifested by a meeting of ministers composed chiefly of such as glory in the name of 'Liberal clergymen,' I have to ask, not that you will be so 'liberal,' but that you will be so just, as to insert the speech, a copy of which I herewith send you, in the next Register.

It will be seen, that my speech was almost exclusively in replication to speeches of others. If, therefore, these were *in* place, that could not have been greatly '*out* of place,' though it may have been 'indecorous.' Miss Martineau describes the American clergy as a sort of beings half-way between men and women. Her description, limited to a portion of our clergy, would be just. We have some clergymen—I have seen none like them in any other country—who are so dainty, so effeminate, so exquisitely refined, that to them, all manliness of speech must needs seem an indecorum.

I believed, that I should not have been interrupted by the question, whether or not I was a clergyman, had I been enforcing, instead of opposing, certain views which had been advanced. Otherwise, that question might have received a more direct answer; it might have been answered by a simple exhibition of the certificate I received many years ago, certifying me to be 'a Congregational clergyman in regular standing;' a certificate, signed by the Secretary, and impressed by the seal, of the American Unitarian Association.

I will add, that the speech was made at the urgent request of several Unitarian clergymen present, and that I received the thanks of a larger number for making it.

Truly yours, GEO. BRADBURN.

14 Hancock street, Boston, June 3, 1845.

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I have yet to learn, Mr. Chairman, that there is any good reason for warning this convention of clergymen against the employment of severe language, in speaking of American slavery. To the exercise of undue severity, were such severity possible, in speaking on this subject, our clergy, I apprehend, are not at all liable. But more on this topic, before I sit down.

One gentleman, it seems to me, has placed the cart before the horse. He would abolish slavery and other wrongs, by making men Christians, by breathing into them somewhat of the divine life of Christ. Doubtless, if slaveholders were only made Christians, slavery would cease, since it and Christianity, being eternal antagonisms, cannot live together. But I hold ——

[Here Mr. Bradburn was interrupted, and the question was asked, if he was a clergyman, and therefore had a right to speak in that meeting.]

I shall enter into no argument to prove, that I am a clergyman. But if it will be any satisfaction to any person present, I would say, that 'hands *were* laid on' me, 'suddenly' or otherwise; though I never *therefore* claimed the right to preach. From that time to this, I probably should have continued to occupy a pulpit, had I not, some eight years ago, found it impossible to stand in one, and preach the simplest elements of Christianity. I was obliged to abandon the pulpit, and go into the highways and by-ways, into your town halls, and your legislative hall, in order to utter some of Christianity's plainest moral precepts. In those high-ways, and by-ways, in those town halls and in that legislative hall, through a long series of years, I did my best to agitate the public mind on this great question of slavery, not minding the use of never so many of those 'hard words' (I would have used harder ones, could I have found such,) of which the gentleman on my left has so strong a dislike; and thus contributed my mite to render it possible, safe, at this late day, for a convention of clergymen to assemble here in Boston, to inquire what, if anything, *they* have to do in relation to the wholesale theft and robbery, the prostitution, piracy, and murder, of American slavery. If, with this explanation, I am entitled to be heard in this meeting, I'll go on, for a very few moments. [There was a general cry of 'go on, go on.']

I was about to say, that I hold it is impossible to make slave-holders Christians, until they shall have put away the enormous evil of slaveholding. Slavery is such a vast complication of villanies, such a wholesale violation of all the commandments of the Old, and of all the precepts of the New, Testament, is so palpably at variance with the teachings of natural reason itself, that it must needs utterly unfit the slaveholder to receive the divine life of Christ, to heed or appreciate the elevated, spiritual principles of Christianity. Jesus Christ cannot enter the slave-holder, until Beelzebub shall have been cast out. And we have proofs enough, that no man *needs* be a Christian, to hate slavery. The Bey of Tunis, Turk, Mahometan, though he is, became an abolitionst long since, emancipated his own slaves, and has, I believe, succeeded in exterminating slavery from his dominions. Hatred of slavery—why, it might be waked up, one would think, in even the tiger or hyena. Either of those animals *does* hate it, and, were one of its own species enslaved, would fight to emancipate it.

I have now something further to say, in regard to the caution, suggested by the gentleman on my left, touching the matter of 'hard words,' and the importance of exercising charity towards slave-holders. I, also, am in favor of charity, even to slave-holders. But there may be such a thing as making Christian charity cover a multitude of sins, in a sense never intended by the Apostle. The gentleman doubts, or denies, that every slave-holder is necessarily a sinner, because a slave-holder. But in admitting or asserting slavery to be a sin, does he not make an admission or an assertion inconsistent with such a doubt or denial? Is there, can there be, a sin without a sinner? Can you conceive of a theft without a thief? I, for one, can form no conception of an impersonal sin.

[Here the gentleman alluded to was understood to explain himself to mean, that slavery, though a grievous wrong, might not be seen to be such by every slave-holder, and therefore, every slave-holder was not to be condemned as necessarily a sinner; he might be honest in the relation he sustains.]

It scarcely helps the case. If the slaveholder does not *see* it to be wrong, to imbrute his brother, why, then, of course, I must admit him to be honest. Perhaps he is an 'honest devil;' for, could we but come at the truth, it might be found that a devil is one of the most honest personages in creation, and that his acts are diabolical only because they are himself honestly acted out. But all I ask is, that you be consistent; that you treat slave-holders as you treat other wrong doers. There is a man in this city, who does not deem it wrong, and therefore does not hesitate, to steal his neighbor's goods, whenever he needs, or thinks he needs, them. He steals conscientiously. Yet, who scruples to call him a thief? Not only is he so called, but repeatedly has he been thrust into prison, despite his protestation, that he thinks it right to take property belonging to others, who need it less than he needs it. I remember, that, when a boy, a man was executed in Cambridge, for highway robbery, of which he had made a business for some twenty years. He, also, claimed to be an honest man; protesting, that he had been sent into the world to equalise the inequalities of Providence, in the distribution of the means of subsistence. And certainly, he gave some evidence of unselfishness, for he never sought to enrich himself; robbing only the comparatively rich, he distributed his spoils to the poor. Yet, this honest Mr. Martin—for that was his name—was everywhere stigmatized as a robber; and the Commonwealth of Massachusetts broke his neck. For myself, I can as easily conceive of the honesty of that thief, or of this highwayman, as of the honesty of a slave-holder. If there be, and I will not deny that there is, an honest slave-holder, a man who thinks it right to rob another man of his wife, of his children, to prevent all development of the godlike faculties of his soul, to plunder him of himself, and transform him into a thing, an article of merchandize; if there be such a slave-holder, I would say of him what Jefferson said of Napoleon. If, said Jefferson, Napoleon is honest, in professing to seek the advancement of freedom and humanity by his wholesale plunder of unoffending nations, then 'he is a moral monster.' But, I repeat, all I demand is, that men be *consistent* in relation to this matter; that, while denouncing petty offenders, they do not spare colossal ones. Why, with all that gentleman's charity and mildness, I doubt if one could even take him by the nose, twisting it half way round, and escape the application of all harsh epithets, should he be so fortunate as to escape imprisonment, for so slight an offence. Yonder goes an old woman to market, with a basket of apples on her arm. A fellow robs her of the basket of apples, and makes off with it. With what a shower of vituperative epithets is he not assailed by all the lookers on! And who, now, talks of charity, and bids the bystanders be chary of their hard words? Nay, who but would let slip after him the constable, and see the petty apple plunderer thrust into prison? But, if the fellow had seized the old woman, basket of apples and all, eat the latter up, and dragged the former away to be worked to death on a southern plantation; ah, *then*, we should have a care! Our Christian charity must be tasked, that our lips may utter only gentlest words of love, of tenderness, and good-will. For he, who has done *this* deed, is a Southerner, a chivalrous gentleman, or perchance some grave Doctor of Divinity from 'the sunny south,' who lives by stealing old women and other human beings, and maintains it to be an 'honest' mode of living, and knows no better! And ten to one if our suffrages are not solicited, to elevate this distinguished object of our charitable regards, not to the gallows—a fate that would have befallen him, had he lived under an earlier and less charitable dispensation—but to the highest office in the gift of this great, republican, Christian nation! Friends, it is a sort of charity with which I confess to you I have little patience, and of which I will not risk myself to speak further.

That the people of the South are not peculiarly guilty, in this matter of Slavery, this is an opinion in which I fully concur. I have long labored to make the people see, that the guiltiest of all our countrymen, touching this atrocious crime, are the people of the North. We are ourselves slaveholders, and therefore thieves and robbers, however unconscious we may be of the fact. The slaves in the District of Columbia are *our* slaves. They are not held by the South. They are held by *us*. And the moment *we* cease to send men to Congress to perpetuate their chains, that moment those chains will fall from around them, and they will rise to the dignity of men. *We* are slaveholders, without any of the ordinary motives of selfishness, which make the Southerners slaveholders. We are such by a sort of disinterested malevolence. We hold those eight thousand human beings in bondage for the benefit, exclusively, of others. Their enslavement is not less subversive of our selfish interests, than it is repugnant to our professed principles of Republicanism, of morality, of Christianity.

But what can we do? What ought the clergy to do? For that is the question we are here to discuss. I say, let the clergy treat slavery and its supporters, as they treat other sins and their authors. Let them deal as faithfully with slavery, as they do with any of those minor crimes that constitute essential parts of the system. Why, there is scarcely a church among us, that would tolerate a sheep-stealer in its communion. For the paltry crime of stealing a sheep, a man is excommuniated, 'delivered over to be buffeted by Satan, until he shall repent.' Let the manstealer be treated with equal severity. Probably there are few churches among us, but would withhold Christian fellowship from all known abettors of sheep-stealing, from all who furnish facilities to the stealing of sheep. Let them, then, deny such fellowship to all known abettors of manstealing, to all who furnish facilities to the enslavement of human beings. Are there any such among us? I am almost tempted to ask, if there are any among us who are not such. Who, but us of the North, furnish the overwhelming Congressional majority, which stands on the necks of our eight thousand fellow countrymen in the District of Columbia? Let our twenty thousand clergyman do but their duty in this matter, let them but treat slavery and its supporters, as they treat other sins and those who commit them, let this be done, and that monster of iniquity will have received a blow, which shall send it staggering to a right speedy grave.—The stupendous villany receives its directest support from the political suffrages of the great mass of our people, and, but for it, would soon fall, to rise no more forever. Let, then, those, who thus abuse their political power, be treated as other abusers of power. Let them be so treated especially by the clergy. And our comfortable, sleek politicians in office, under the national and state goverments, who prostitute, as quite the whole of them under the former, and most of them under the latter, do prostitute, their position to upholding slavery; these, however they, or others, may be dealt with ecclesiastically, must be put to death politically. Not otherwise can the monstrous wrong be overthrown. I know it has been said by a distinguished statesman, that our warfare should be against slavery and pro-slaveryism, not against slaveholders and pro-slavery men. But that is absurd. It is, as some one said elsewhere, as if a pack of mad dogs having got into your streets, and men were about dispatching them with bullets,—as I would dispatch those other dangerous beings by the balls of the ballot-box,—some wise, prudent, charity-loving individual should cry out, Halloo, there, don't shoot those dogs; our warfare should be against hydrophobia, not against mad dogs!

## CHRISTIAN ALLIANCE.

A distinguished literary friend has sent us the following interesting communication. It has been made quite apparent, by what we have said, that the 'Christian Alliance' by not receiving all professed Protestants into its circle, has failed to command our sympathy. The Unitarians, and all liberal Christians would gladly co-operate if they were permitted to. If the movement were really in good faith designed to reduce the power of the Pope, and if this were its only object, why are not all Protestants invited to take part in it? We hope that the spirit, in which our amiable and eloquent correspondent speaks of this 'Alliance' will have a liberalizing effect upon those who conduct it, and that what she has at heart, and we most of all desire to see, will be realized in the formation of a vast Association, in good faith, and with harmonious zeal, of all the friends of religious liberty, of every name, to promote the cause of the Reformation, on its true grounds, here and in all lands.

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For the Register.

It is doubtless known to most of your readers, that for some years a Phil-Italian Society has been in existence in New York; called into being by the sympathy the Italian Exiles excite. The 'Imprisonments' of Silvio Pellico, with Maroncelli's additions, the Journal of Andryane, a prisoner of State, and the tales told by Bachi, Castilia, Confalonieri, Foresti, Mariotti, and other high-minded and enthusiastic martyrs of liberty, have not fallen on insensible hearts. A holy indignation has been felt and expressed, at the ever renewed hypocritical declarations of the Austrian Emperor, of his fatherly concern for the *salvation* of the souls of his prisoners, and that this is the paramount motive of the slow tortures of the dungeons of Spielberg!

This Phil-Italian Society was the seed of 'the Christian Alliance.' Some Christian men, of several Protestant sects, were brought to consider its claims, and to learn its plans and hopes. They became aware of the fact that as many as an hundred thousand Italians, were directly accessible to the influence of American protestantism, and might be supplied with books—more especially Bibles, wherewith Italy in general might be supplied; for that the liberals of Italy constituted almost all the intelligence and talent of lay-Italy, and that these would hail and promote any means of mental emancipation for their country. These gentlemen reflected that they have every right in equity, even looking to the example of the Pope and his hierarchy, to follow this indication of Providence, and make immediate occasion to go preach the Gospel, as they understand it in Italy; that is, to send the Bible, with the idea accompanying it, that all men have a right and it is their duty to read it, and no man or order of men has a right to stand between the soul of an individual and its God. For the Propaganda of Italy and Austria are pouring into this country multitudes of priests, and immense quantities of money, building cathedrals, establishing schools, and making use for missionary purposes of all the advantages our civil government affords for the independent and unrestrained action of all religious bodies *as such*. Should, then, the Protestants of America arise, and combining as one man, on the principle common to all Protestants, however diverae their theological speculations, make an onset on Italy, presenting to Italy the claims of the first principle of Protestantism, with as much perseverance and candor and devotion as the Jesuits are presenting Catholicism to this nation, what color of plausibility would the Pope have to say that we are acting unfairly? Protestants believe that they have received a commission from God to preach the Gospel, and they know this commission to preach it implies a right of all men to hear it, and the duty of all men to allow or to provide place where this preaching and hearing may be universal and complete. We do not shut out of our country the Catholic Propoganda by any civil enactments, or fight it with any but spiritual weapons. We ask no better quarter than we give. We ask a fair field in Italy, and we proceed to take it, as far as we can do so without using physical or Jesuitical duplicity, and then we take our chance should violence be offered us. On the heads of those who offer it will come the recoil. The more we are unfairly and with violence opposed, the more certainly shall we succeed and draw human sympathies to our side. For, on looking minutely into the present diplomatic relations of Europe, these men saw that there were all the signs the world has ever exhibited of the approach of a great convulsion; both despotism and democracy being each of them more active at this moment, than ever were either before! Nicholas of Russia, with a military organization of society, formed round a standing army of nearly a myriad of men, threatening his enemies without;—while at the head of the Greek Church as he is, and degraded as that is, every priest being his creature, and a component part of that terrific espionage, which displaces all the confidence of human society *with the fear of the Emperor*, he enslaves his subjects within to a self destroying obedience;—the Emperor of Austria, with a subtler power, drawn from the greater depth of spiritual evil, brought to bear upon the consciences of men, won by their very virtues to deny their own souls and to become the jailors and armed oppressors of their brethren of the human family;—the Government of England, playing upon that passion of its people, which St. Paul calls 'the root of all evil,' to hide its selfish and profligate principle of subduing all relations, even its own, to the subserviency of its material interests, and then diverting the wealth it has unfairly gained from its East Indian conquests, and its own home operatives, in order to make its rich richer, and its poor poorer; the King of Prussia, supporting *two* Churches, both on the *arbitary* principle, thereby teaching irresistably to all his subjects that all religion is but a policeman; educating his people in literature, science and the arts, under such circumstances as show that the only object is to *divest* them from exercising the rights and performing the political duties of men, by making human culture a dilettanteism; Louis Philippe, a renegade to all that he swore to do for the European party, who elevated him to the throne, and confided to him the cause of man, sacrificing Italy, sacrificing Poland, on a hypocritical pretence of peace, to a deep laid scheme of selfish aggrandisement and conservation; and, as a key stone to this arch of despots, THE POPE OR ROME, restored, *by means of the English treaty* after the fall of Buonaparte, to his temporalities, who, in the paramount interests of absolutism, sacrifices to the present interests of Church and State in England, his own Catholic subjects of Ireland, as he has all along sacrificed in the same interest to Nicholas and the Greek Church, his Catholic subjects of Poland,—such are some points of the picture of the present life of despotism. On the other hand, we see all the degrees of Liberalism in England, from Chartists up to Sir Robert Peel, who, in the very Cabinet of the Queen, is daring to lay his hands on the sacred *income* of the aristocracy; and if we turn from State to Church—the Free Church of Scotland, the innumerable Dissenters of England, the Archbishop of Dublin and his large Christian policy, and his arguments in his 'kingdom of Christ,' justificatory of all dissent, the ultimatum of Protestantism; the German Catholic Church, with its pure protestant creed, denouncing the Archbishop of Treves and claiming protection and immunity from the King of Prussia, whose only hope of quenching its spirit is to grant its claims; the unquenched and unquenchable nationality of Poland, expressing itself continually, directly and indirectly, so that the Roman Emperor must perpetually fill the prisons of Warsaw and Wilna with the elite of its youth, torture and murder in cold blood, as an ineffectual terror, such noble and pure Christian spirits as Konarski, (shot at Wilna in 1837, after five days *torture*,) hang the temperance preacher Sciegienny, as a suspected conspirator, and forbid all temperance societies lest

they become patriotic societies, a fact which has taken place within one year in Little Poland; the free press and other national organs of France, and Michelet and Quinet lecturing against the Jesuits in the College deFrance, and Louis Philippe declaring, in answer to the official complaint of the bishops of France, that he has no power to suppress their eloquent and soul awakening voices; *the troubles of Spain; the Revolutions in Switzerland*; all these are but few of the signs of the life of the democracy in Europe. And how do these two great parties stand with respect to the Christian Alliance? Of course the democratic party, in all its degrees and shades, must support it; and if the Absolutist party opposes it, it must show itself in all its hideous native deformity, in order to do so; for it is the strength and virtue of the Christian Alliance, that it limits itself to the support and propagation of one single principle, the principle which is the purest expression of human right and duty, viz—Every man's liberty to judge for himself, whether or not he should except or reject the doctrines of the Bible, he having the right and duty to judge what these doctrines are, with no human let or hindrance.

The Christian Alliance does not concern itself with forms of government, political theories or indeed any theories. It asserts that there is one ground on which the whole human race may stand, above principalities and powers, to judge of its relations with God, none but God being for each an authorised interpreter thereof. By thus vindicating for all men the possibility of being the servants of God, they will doubtless lead the way for vast reforms in Churches and States, religious creeds and political theories. But these consequences they trust to God, knowing that whatever changes may come, all must be salutary that are made by true servants of God.

The Christian Alliance declares itself mainly as the voice crying in the wilderness. It bears the same relation to the Bible societies, and preached word, that John the Baptist bore to Jesus of Nazareth. It is not in itself the light, but the witness of the light, and the preparation for it. Its highest word is 'Behold the Lamb of God.'

My introduction has been necessarily so long, that I have left myself small space to speak of the manner in which the Christian Alliance made itself known in Boston, during Anniversary week. First, on the Sunday evening previous, Mr. Bacon of New Haven preached a sermon on this subject, "the Unity of the Church, not uniformity.' As this is to be printed, it is enough to mention it. On Wednesday afternoon, May 28th, the first public meeting of the Alliance at Boston took place, in Mr. Kirk's Church. After a prayer and hymn, Rev. Mr. Beecher arose, and read the Encyclical letter of the Pope, to 'the bishops, arch-bishops, Cardinals, &c., of the Roman Catholic Church,' in which the Pope fulminates his denunciations against the Bible societies, and *the Christian Alliance*, whose first address, dated New York, June 12th, 1843, had reached him, and carried consternation to his consciously weak heart, which, however, the Christian Alliance, in the plenitude of its hopes, could hardly have anticipated he should so fully express, and thereby carry into the very sanctasanctorum of Catholicism the intelligence of their objects. The Pope expresses the 'deep pain,' and some other emotion, whose name I do not recal, at the '*conditione periculi*' in which this audacious Alliance has placed the papal throne; for, he says, their avowed design is to suggest to all men, even the personal subjects of the Pope, the right *to 'liberty of conscience or, in other words, liberty to err*,' and he adds that it must be *obvious* to all men that in the train of this fatal liberty of conscience '*must* come political liberty, and public prosperity in their sense of the word.' Mr. Beecher accompanied the reading of this remarkacle *bull*. (a more than Irish bull,) with many strong and forcible remarks as to what it indicated of encouragement. He told the history of the publication of this bull in Italy, the sensation it produced, as described in a letter to the Christian Alliance addressed from Rome by an English gentleman at the time residing there, and who subsequently published this bull in England,—the Latin and Italian, with the English translation, being printed on the same page, and the address of the Christian Alliance, *appended*. He proceeded to state the effect of this publication in Europe as they had learnt it from letters addressed to them from Europe; and the enthusiasm with which the Protestants of Europe had answered to the touch. He spoke with great power, and in a noble spirit, and with a clear wisdom, of the spirit in which this Alliance must work, if it would succeed,—how openly it must make itself the organ of its great principle—A principle revealed from God by grace, to purify and guide the instinct for freedom of thought, which is the highest characteristic of human intelligence.

He was followed by Mr. Bacon, to whose close, clear, compact, strong, and in fact, irresistible force of argument, nothing short of his own words and manner can do justice. The reporter of the Boston Courier, though he evidently intended to do the best justice to what he saw was so forcible and true, did no justice to it at all. He made much sound flippant, which, in its place, only relieved with brilliancy the grandeur and force of the statement. He told what the Christian alliance were going to do; what they were going to avoid and leave others to do; and *why* they were going to do it; *why* they felt themselves bound by every consideration of duty as Christians, as Americans, as men, to do it, and to do it immediately, determinately, resolutely. He said it would require but a few thousand dollars to begin; that, already, nearly every sect in Christendom had sent its representatives.

Mr. Bacon also commented on paragraphs of the Pope's bull, and nobly vindicated the character of the emigrant population of Italy from its aspersions. He showed where the strength and where the weakness of Catholicism lay. But I cannot do any justice to this speech. Perhaps it was well reported in some Orthodox religious paper. It would be most desirable if Mr. Bacon would print it as an appendix to his Sermon on 'Unity not Uniformity.'

Mr. Kirk followed Mr. Bacon, in a speech abbreviated from what he had intended it to be, by the lateness of the hour. The most interesting part of his speech were his remarks upon the antagonism of the English people and English government, with respect to the cause of liberty, and the reasons there were for believing that now the old lion was to wake from its sleep and compel the government to do its behest. The Christian alliance had already pricked it, and was to do more, directly.

A little business closed the meeting;—the constitution of the Christian alliance was read, and the officers from every sect, that has given in its allegiance, named. A Baptist clergyman did this part. A hymn was then sung, and it was announced, that Dr. Bushnell of Hartford would preach a Sermon on Sunday night, on the objects, plan, principles, &c., of the Christian alliance. As a report of that most thrilling and effective performance has been given in the Christian World, I will not stretch out my communication over this.

I think at the close of this meeting every body must have felt an unwonted sense of responsibility as well as grandeur in being an American; in being an element of that nationality which has given for the soul of Freedom, the body of *civil liberty*; in having thereby laid upon him the seal of a mighty mission, as a member of the only great existing Republic, to carry forward *the Reformation*, which has been in a cataleptic trance ever since it made compromises for peace when there was no peace; and to vindicate for the enslaved children of liberty in Europe spiritual independence. All at once the Reformation seemed to be touched with the spirit of God, and starting into full life, to exclaim 'who is not for us is against us!' 'who is not against us is for us!' The differences that have distracted and weakened the Protestant movement seemed suddenly to disappear as dreams of its sleep. And, wide awake, the voice, as of many waters, of the invisible but potent Protestant unity to utter its voice with a roar that shall awaken all nations.

The work this Christian Alliance has set itself to do, must purify all the actors therein; and shall not the Unitarians set aside their petty disputes among themselves, as well as their controversies with the Orthodox sects, and lend their voice to the voice of this living unity! They could do so with a peculiar grace, for they have always declared, that liberty to judge of the Bible without human let or hindrance, is the sole principle in which they pledge themselves to each other, and on the assertion of this principle they are ready to join all men of whatever name,—in the bonds of LOVE.

CHRISTIAN REGISTER.

BOSTON, JUNE 21, 1845.

## UNITARIAN ANNIVERSARY IN ENGLAND.—PUBLIC BREAKFAST.

In our last we promised to give an account of this interesting meeting, corresponding to our Collation. The great room of the Crown and Anchor Tavern was filled with ladies and gentlemen, the tables were bountifully provided, and richly ornamented with flowers. Thomas Gibson, Esq., was in the chair—a blessing was asked by Rev. Mr. Carpenter, and thanks returned by Rev. Mr. Tagart.

We present the following extracts of speeches from the report contained in the Inquirer, a paper edited by Rev. Wm. Hincks, brother of the Hon. Francis Hincks, whose presence contributed to the interest of our Collation.

'The Rev. Mr. Carpenter was received with much applause. He said he was deeply obliged for the kind manner in which they had received the allusions to him which had been made by his excellent and attached friend, Dr. Hutton, and for the way in which they appreciated the services which he had the honor to render that day. He could assure them that he felt it to be an honor to advocate the claims of that Association, for he appreciated the importance of the principles upon which it was founded—principles which he believed to be connected with the best interests and happiness of mankind. He alluded to liberty of judgment, and the right of every man to think and inquire for himself on the most important of all subjects, and to be permitted to follow out his convictions on that subject without let or hindrance, adopting these views as the foundation of their Association, and discarding the authority of all human creeds, and taking the Scriptures as their guide to assist them in their inquiries; he conceived the good of that Association was not trivial, and that it was of the greatest importance to the world that these principles should be enforced and held forth before the public mind at all times, and more especially at the present moment. On taking a survey of the Christian world, they found it to present most marked and striking features at the present moment. It was a view which must interest all classes of thinking men—not merely the Christian, but the philosopher,—every one, in fact, who took an interest in his fellow-creatures. They saw the greatest collision of opinions, and though these collisions might, for the time being, produce a number of evils, still, he believed, it was by means of inquiry and discussion that truth was to be found out and obtained. If they looked to their own country, they would find that the Established Church, which so long boasted of its unity, peace and strength, was torn asunder in all its parts—exposed to every variety of opinion, and, in a word, presenting a direct contrast to the picture of unity and peace, on which it had so long prided itself. If they looked to Scotland, they found the secession of a considerable proportion of her clergy and people from the Established Church—a secession which could only be paralleled by what took place in England in 1662, when 2,000 excellent clergy of the Church retired from the Establishment, and founded the Churches in which they now worshipped—(hear.) On passing over to the Continent of Europe, they found the same events in progress. No longer ago than last year, in consequence of one of those extraordinary and monstrous exhibitions of superstition, in which the Church of Rome occasionally indulged—he alluded to the exhibition of what was called the Holy Coat, at Treves—a spirit of discussion was raised up in the minds of one or two celebrated men, which had acted in a most extraordinary manner on public feeling in Germany—the country where the Reformation first took its rise—and where another and a far higher reformation was now, owing to this circumstance, taking place. With these events passing around them, it was natural for them to look to such matters with great interest, and to apply them to their own circumstances. He thought there could be but one opinion as to the value of these events in setting men to think for themselves, and thus to advance the great principles of liberty of conscience, and of worship, which characterised their body—(hear.) In the Church of England, that which was, perhaps, now the ascendant party—namely, the Puseyite or Newmanite portion of the clergy—state publicly that such doctrines as those of the Trinity and Atonement, as commonly explained, could not be found in the Scriptures, and cannot be proved from them. That was the very ground which the Unitarians always took and always asserted, and therefore such an admission was most encouraging and important. Those parties did not deny these doctrines. On the contrary, they upheld them, though to do so they admit that they must go to tradition and to the authority of the Church, by which only they can be maintained. Again, looking to the Biblical criticism that has been established, he found it to support the views of the Unitarians, by taking away one text after another from the Scriptures, or giving versions to them different from those formerly adopted, and which never would have been relinquished but from the strongest evidence. To these important though indirect proofs of the truth of the opinions which were held by the Unitarians, was to be added the fact of the number of persons who constantly joined their ranks purely from their own inquiries, and without having any opportunity of knowing even that such a body of Christians existed. 'Bodies of men,' said a late excellent and eloquent writer, 'are slow in changing their opinions.' This had some inconveniences, but it was attended by the important advantage, that truth undergoes thereby a severer investigation, and that her triumphs are the more permanent from being tardily acquired. He conceived that the more Unitarianism was put forward the more would its progress be advanced; and though that progress had not been yet rapid, still it would be, he was convinced, certain and triumphant. With these views he had to thank the meeting for the kind attention with which they had listened to him, and for the very cordial and flattering manner in which they had received him—(loud cheers.)

The Chairman said that as the daylight would not last for ever, they should make the best use of their time, and he hoped, therefore, they would not think that he intruded too rapidly upon their attention. Another year had gone round since they had assembled in that room before, and since then many events, connected with their interests, had occurred. Very little consideration would tell them that there must be some working power to carry on the business of the Association, and some judgment exercised in the distribution of the funds left at the disposal of their officers. He had to propose to them the health of a gentleman to whom they were more indebted than they might be at first inclined to think, from anything which appeared publicly in reference to the Association. He had to call upon them to present their most cordial thanks to the Rev. Edward Tagart, their secretary, for his untiring, unceasing, and valuable exertions in their cause—(much applause.)

The Rev. E. Tagart came forward amid general applause. He said he had been for 15 or 16 years connected with the Association, either as a member of the Committee, or as holding some office in connection with it.'

'As soon as he came to London, he was drawn by circumstances to take an active part in the society with which he had been, up to the present day, connected. Allusions had been made to the efforts of the society since that period, and at the moment it occurred to him how bright, on the whole, had been their history. They had seen, within that interval, the repeal of the Corporation Test Acts, the Catholic Emancipation Act, the Registration Act, the Marriage Act, and, latterly, the Dissenters' Chapels Act—(hear.) These were vast objects in the progress of civil and religious liberty, which had been but obscurely and distantly hoped for by the founders of that institution—(hear.')

'They had felt it to be their duty to keep before the public the great names by which the Christian faith had been adorned, and which would appear to be now forgotten in the Established Church. He alluded to such men as Tillotson and Hoadly, and Clarke and Paley, and also to the works of Milton and Newton, and Locke and Lardner—(hear.) Another most useful branch of this portion of their duty was, the circulation of smaller tracts illustrative of their opinions. The want of such publications was strongly felt by the Committee, and they would now endeavor to circulate them, not by fifties or hundreds, but by thousands. They saw daily instances of the extent to which the upper classes were influenced by those below them, and even Young England, with all its aristocratic prejudices, admitted the influence of the lower orders in advocating the establishment of public institutions for their use. The Committee were anxious to pay increased attention to the lower classes, in providing works fitted for their perusal. It was probable that multitudes of those connected with the Wesleyan Methodists and other persuasions, were prepared to receive the views of the Unitarians, if they were properly placed before them, and this he thought should be one of the principal objects of the Committee, and that those who took an interest in the prosperity of the Association would communicate their views on particular matters directly to the Committee, instead of attempting to influence the public mind in a side way. There was in particular one point on which they had to struggle in many quarters. It was, that the Association was, after all, but one of the many sectarian institutions existing in the country. He could understand the charge of sectarianism, when brought against the Established Church, which drove out 2000 ministers from its bosom. He could understand it, if brought against those dissenters who would make it incumbent on all to subscribe to certain principles, and who refuse to allow one of their fellow-worshippers to sit down at the Lord's Table with them, unless he is recognised as a member of their congregation; but he could not understand it when applied to a persuasion like Unitarianism, which had nothing of a sectarian character about it, and which was based only on the principles of truth and philanthropy—(hear). He, for one, clung to the simple Christian principle which they were accustomed to recognise as developed in the works of Hartley and Simpson; and that celebrated teacher of divine truth in America, Professor Norton. He clung to that principle as to an ark in the waste of waters. He was not one who would open that ark to let the uninstructed mind wander forth as the dove, without one solid spot of ground to rest on, or without a leaf of refreshing life to gather. He would cling to that simple holy ark, convinced that when the waters shall subside, it would prove to have been the ark of safety, as it was now of truth; and believing that the time will arrive, when the dry land and the sunshine will appear, when the floods of calumny shall cease to pour down their wrath on the small vessel; he expected then to see the prophetic vision realized, of the angel who had one foot upon the land, and one upon the waters, exclaiming that the time of ignorance, of vice, of superstition, of cruelty, and of intolerance, was at an end, and that the era of liberty, of knowledge, and of happiness, was come.

The reverend gentleman resumed his seat amidst loud cheers.

Dr. Bowring, M. P., rose to propose the next sentiment, and was received with general applause. He said the Chairman had spoken, and most fitly spoken, of the progress which in our day and generation, had been made by the great principles of truth and liberty, and the sentiment, respected by every one who heard him, had been also referred to by every other speaker who had addressed the meeting. In fact, they might congratulate one another on what they had seen of the gradual recognition of the rights of all. They had reached the era in which the representative of the intolerance, and infallibility too, of the Church of England was reproved by the prime minister, who had told him that legislation could no longer take an account of religious differences, and that from henceforth the Roman Catholic and the Protestant were to be considered equal in the eye of the legislature—(hear and cheers.) It sometimes occured to him that the friends of mankind—for they were the true friends of truth and freedom—had reached a position similar to that which was represented by one of their great poets, who speaking of one of the most illustrious of Spanish illustrious men—Bilboa, described him after he had passed through the surges and storms, and perils and troubles of the Atlantic, as having stopped with his men and looked around him from the wild peak of Darien, when he saw the great Pacific before him. Now they who had been passing the troubled waters of persecution, looked forward at the great ocean of peace and tranquility in which the flag of every religious sect shall be unfurled in peace, in respect, in honor, and in safety—(cheers). The sentiment which had been put into his hands, reminded him that they had much to do. It was the sentiment of the extension of all civil and municipal rights to the Jews in common with every other class of their countrymen—(loud applause.) If there were any body of men to whom they owed a recorded, but unacknowledged debt, it was to the Hebrew nation. He would not go so far as Mr. D'Israeli, who averred that there was nothing great, or distinguished, or elevated, or superior, either in this or any other country of the world, which did not owe its origin to Jewish blood—(laughter;) but this he would say, that in the darkest of the dark ages the Jews were the preservers of science and of literature, and that the little knowledge which then existed was deposited with them; that Abeanesra and Miamonides and other great names shone out illustrious in the deep shadows that surrounded them, and he would say, moreover, that in every country where the Jews had had a fair chance, they had paid more than their fair contribution to the stock of knowledge and of literature—(hear, hear.)

'At the present moment, there was a Jew sitting in the Chamber of Deputies. In Germany they exercised a remarkable influence on the literature of their nation, and he might add, that though here they could not trust a Jew with municipal functions, they had sent Jews to British India, where they would rule over millions of people. Two Jews, educated in the London University, whence they had taken the highest honors, had been sent by the East India Company to India, where they would no doubt, exercise power the most despotic over millions of their fellow men. The Jews were now knocking at the doors of the Temple of Liberty; and should they be admitted! Who dares to exclude them in days like this!—(hear.) The Unitarians voted for them when they were themselves helpless; but at length great truths had arisen from the feeble multitude to the influential few, and the Government itself had become the foremost leader in the great cause of general emancipation. Sir R. Peel conducted their cause with infinite honor to himself, and declared that no deed in his political life ever gave him more pleasure in its success than the driving off the manacles which the prejudices and bigotry of some, who called themselves their brethren, had attached to the Unitarian body and to their property. There were moments of doubt and of difficulty, in which he scarcely knew how much or how little support he would receive from his political adversaries; and there were some alarming symptoms, too even on their side of the house. The Minister felt the value of the principle which he represented, and he bore himself nobly through every difficulty, and had the pleasure of tasting the sweets of the reward which he had earned in the approval of his own conscience—(hear, hear). A similar reward, he trusted, awaited Sir R. Peel in the removal of the Jewish disabilities. He hoped their emancipation would be perfect. That there should be left no chain, or shadow of a chain, upon them; and that the time would come when they should see Jews rise to the highest offices of the state. As far as he had seen of mankind, and he had seen much of them in many lands, they had taught him one great result, and it was this, that whatever religions were false, the religion of charity was true. (The conclusion of the sentence was lost amidst the loud cheers which followed.) He would again repeat the sentiment, 'The extension of all civil and municipal rights to the Jews, in common with every class of their fellow-subjects'—(great applause).

The Chairman said the next sentiment which he had to offer to them would direct their attention to some distance from their own shores. They would for a moment cross the Atlantic to the United States, possessed by a people who had planted a faith and raised a kingdom which has no equal and never had an equal on the page of history, in the freedom of its institutions, and in the activity by which they had followed out all the principles for the amelioration of society. He was himself connected with one of their principal Universities at Boston, and he had always a peculiar pleasure in reverting to their institutions and condition. He would utter a fervent wish that the close and intimate union which existed between the United States and this country might not be interrupted, and without any further preface he would give, 'Our Brethren who form the Unitarian Churches in the United States of North America; with our warmest acknowledgments to them for their many powerful defences of our common faith, and for their liberal assistance to the cause of Unitarian Christianity in Canada'—(cheers.)

The Rev. Mr. Simmons, being called upon by the Chairman, spoke to the toast. He said he felt somewhat embarrassed by the position in which he was placed, and almost as if he had a right to complain of his elders, who were likewise representatives of the American Churches, having deserted him on that occsion; for he found that the ticket which had been left in his plate was marked not with his name, but with one who was much more capable than he was of replying to the last sentiment. But the spirit of the American Churches was too strong within him to permit him to remain silent, and the spirit of gratitude and love, which their American brethren cherished towards them, all prompted him to come before them. Their Chairman had well said that they were all one family, and that bigotry had first driven them forth from this country. They were so still, and when one of them came to England, he felt like a child whom the gipsies had stolen in infancy from its mother, and who was rejoiced for the first time to embrace the breast that ought to have nourished it—(cheers). The one principle which was worth all other principles for which they had to contend, was the principle of liberty, and which, rightly understood, embraced the principles of love—(hear). To that principle they were to sacrifice all others, and to remember that their principle was unity in difference. Let them, as his friend Mr. Tagart had said, cling to that ark in which they were launched. Let them open the window to let in the light of day, and to send forth the dove to bring them in the olive branch of peace. Without trespassing farther on the time of the Assembly, he begged to return thanks on the part of the Churches of which he was an unworthy member, for the references that had been made to them, and he would give them in return, 'Prosperity and Success to the British and Foreign Unitarian Association'—(cheers).

For the Register.

## SPEECH OF ARTHUR B. FULLER AT THE SUNDAY SCHOOL ANNIVERSARY.

It is with mingled emotions of pleasure and sadness that I listen to the cheering words of those who are here gathered, and contemplate the large assemblage which evidences growing interest in those who most demand our care, the youth of the land. The joy which I feel arises from warm sympathy in the prosperity of your Sabbath schools, my sadness from the thought of the destitution of those children in the West, for whom my sympathies are specially enlisted.

As I think of the religious privileges enjoyed by those connected with New England Societies, the great law of association by contrast, suggests to my mind the spiritual privations endured by western children, and a picture of the log-cabin where so oft my Sabbath school has been gathered rises unbidden before the mental vision. My thoughts travel rapidly over many a weary mile and dwell upon those scenes amid which these last two years have been passed, and this evening more than ever, am I keenly alive to the wants of those, for whose benefit this society was established.

In many a prairie settlement, neither a Sabbath nor week-day school is provided to meet the spiritual and intellectual wants of those who are allowed to grow up neglected and ignorant. Either from too much poverty or too much indifference, the state of religious and intellectual culture is so deplorable among many of the youth in distant settlements as to demand our fervent prayers and liberal assistance. It is true that in most large villages, Sabbath schools have been formed, but these comprise within their limits by no means the majority of the children. A voice from the distant neighborhoods, the scattered hamlets, calls aloud for aid, demanding if not missionaries, who shall give living utterance to soul-moving truths, that at least we should send books and the publications of this society to preach by the fireside and give instruction amid the prairie solitude. The sons and daughters of those who have left our loved New England are among those who sigh for the quiet vestry where upon Sunday they could listen to the mild persuasive words which taught the way of duty and life, and while the gloss of novelty, the stern requirements of business, or a sense of freedom teaches parents to endure much with fortitude in the hope of providing for their household, yet nought can atone for the loss of *religious* privileges. They may brave peril and scorn hardshhip. Willingly does the father and the tenderly nurtured mother resign the luxuries and many of the comforts of former years, but the thought that those, whom they prize more than existence, for whose temporal welfare they have left the scenes of happy days, must never know the advantages of good Sabbath schools is sometimes a sad trial for a parent's heart.

From a long acquaintance with western people, I am prepared to assert that the deficiency of good instruction is not wholly the result of indifference but of the want of means. Enterprising and endowed with no common share of perseverance the hardy pioneers have left their homes, the better to provide for their little ones, and indifference to the welfare of those for whom they have endured so much privation, would surely be a strange accusation.

I know of no way in which this Society could better subserve its purposes than by sending an agent to visit our western churches, address the schools already formed, aid the establishment of others, and in addition to this duty, to scatter broadcast those messengers of love and mercy, your tracts.

The visit to the west, of Rev. F. T. Gray from this city during the past year, has been of inestimable value, and the words of kind sympathy which he has spoken have cheered many a heart and inspired to redoubled effort.

In a box which I received from New England during my residence in Illinois, I found a small package of Sabbath School tracts. I would that it were possible for me to describe the joy which they diffused among the children of a Sabbath School which a sense of duty had prompted me to form; but the glistening eye, the joyous smile, the quick bounding step with which each child hasted home with his treasure defy description.

Upon visiting Nauvoo, (Ill.) I found that there existed in that place a *Mormon Sabbath School* containing *two thousand* children. This number will not seem so large when it is recollected that Nauvoo is a densely populated city and has only one school of that nature; yet can aught be more melancholy than the thought that so many immortal spirits must be trammelled with the fantastic, yet galling fetters of this mad delusion. When we reflect upon the inroads which this iniquitous superstition has made upon the faith of multitudes, can we excuse ourselves from our mission of training up the young in the faith produced by a calm, pure and rational system of doctrines.

Let us then arouse to renewed and hopeful effort, we have the vantage ground which those teaching innate and total depravity can never gain. We, as a denomination, can reach the soul and win to Christ those little ones whom he took to his arms with earnest blessing. And when we do this, we shall have accomplished the God-given work, by the establishment of Christ's kingdom, and gathering to his fold those of whom he spoke, when he declared, 'of such if the kingdom of Heaven.'

For the Register.

## CHICAGO.

I feel more than I dare express for this distant, beleaguered and deserted citadel. During the anniversary week I looked in vain for an appropriate season to utter what I had promised to say in its behalf. Taking for exact verities what I have continually heard from trustworthy friends, a more interesting field of labor is not to be found in our whole denomination. Rare facilities exist for spiritual labor in the neighborhood. Friendly Christian Baptists solicit the services of our ministers. Much preaching can be done and to good audiences on other days as well as Sundays. A devoted, vigorous, experienced man would be up to his chin in work. No one just putting his hand to the plough should be allowee to go where the soil is so deep and heavy. The society itself is uniformly represented as one of the most requiring, in an intellectual point of view, of any to be found at the West.

Is there no one, lingering without any pressing engagements in the midst of this over-fed population, who can hear the cry of destitution from the inviting field, and obey it as a call of God? Is there no one who will supply a want that but for him may remain unsupplied? Is the interest, expressed on all public occasions in the far out-posts of Zion, one that cannot be witnessed at every fresh emergency in generous deeds? Had I a son of ripe age and sufficient ability, and were the call of duty to sound from the more distant isle of ocean, and were I certain mine eyes should not gaze in delight upon him again, among the Church on earth, could not Christian faith enable me to say, 'Depart in peace, God bless thee my son.'

F. W. H.

## NEW PUBLICATIONS.

We have received the 'Twenty-first Annual Report of the American Sunday School Union.' The 'African Repository and Colonial Journal,' and the 'Proceedings of the Eighth Annual Meeting of the Association for the support of Warren Street Chapel, with Mr. Barnard's Report.'

Saxton & Kelt have received Harper's Illuminated Bible, No. 30: The Eclectic Magazine of Foreign Miterature for June.

Jordan & Co. have 'The Christian Parlor Magazine for June.'

The 'Complete Evangelist,' is received; from what Boston publisher we are unable to learn. It is published in New London, by Bolles & Williams.

The New York Evening Post gives a fair idea of the book in the following words:

"It brings the acts and teachings of the author of Christianity, the record of which is dispersed in the pages of the several evangelists, into a connected narrative and thus supplies a want which all must have experienced.'

*** Several notices of books and valuable communications are necessarily deferred.

For the Register.

## OBITUARY.

Died at his residence in Bangor on Saturday 31st, May, Hon. David Perham, aged 65 years. He was born in Ashby, Mass. When quite a child his father connected himself with a society of Shakers, and in this community Judge Perham lived until he was 21 years of age. He had for several years previous to this desired to leave the Society but his habits of obedience were too strong to do so against the wishes of his parents and he remained until the day he was of age when he left. He read law with Judge Dana of Groton and settled in Brewer in this State in 1810. He was for some time Judge of Probate and was a member of the Convention to form the Constitution of the State. In 1821 he was appointed a Justice of the Court of Common Pleas, which office he held until 1839 when the Court was abolished. Since his retirement from the Bench, he served for two years as Alderman of the city, the duties of which office he discharged with great faithfulness and ability.

Judge Perham was one of those men whose qualities, more substantial than showy, will better bear private examination than public exhibition,—like some mines containing their richest ore far down beneath the surface—concealing, under an unpromising exterior, more sound wisdom and real goodness than they ever gain credit for, in the casual intercourse of the world.

His history adds another to the numerous testimonies which prove how much may be effected by a steady purpose and careful diligence and upright life, without external advantanges. He was what we call a self-made man—that is, he owed nothing to circumstances. His way was not prepared for him by early education and a favorable position at the entrance of life. The first step in it was that which he took himself, when, having attained his majority, he shook off like a dream the burden of an ill-starred youth and placed himself, by a decisive movement, at the commencement of that course which proved to be one of growing usefulness and honor to the last. It is not my province to speak of his ability as a Counsellor, nor of the worth of his services in the high and respectable office of Judge of the Court of Common Pleas which he filled during a period of nineteen years. Both are spoken of in terms of praise by those who are qualified to judge of such matters. I may say without fear of contradiction that he possessed sound learning in all that related to his profession, and general information far beyond its requirements. The distinguishing feature of his intellect was its accuracy. There was no vagueness in his views, nothing flighty in his processes of thought and nothing arbitrary in his decisions. The patient investigation by which he reached his conclusions, furnished strong presumption of their soundness. And want of elegance was compensated by rigid method and transparent clearness. The basis of his moral character was incorruptible unswerving integrity, and conscientious fidelity in the discharge of every known obligation. To these he added kind feeling, a gracious deportment toward all who came in contact with him, and a general good will which went beyond the circle of his acquaintance and extended itself to all classes and conditions of men. He reverenced the great tie of human brotherhood and could honor man—divested of all that is extrinsic and adventitious—simply as man. He was one who loooked with lenience on human weakness and imperfection. He was tolerant of those whose opinions he condemned—no asperity mingled with his judgements and the bitter rhetoric of invective was never heard from his lips. His sufferings, at seasons, during the last few years, were extraordinary and they were born with extraordinary patience. He made light of them in the presence of others and never permitted the conversation to dwell upon himself. No unmanly repinings were suffered to aggravate to himself and others the burdens of his infirmities. The stranger who visited him heard no voice of complaint, saw no diminution of mental vigor, no defection of memory or judgment, and could only guess, from the traces of suffering in his countenance, now sorely he was tried. His activity of mind continued unabated to the last. He pursed his studies under circumstances which would have operated with most men as a strong dissuasive from unnecessry effort. When he could no longer read himself he listened with interest to the reading of others and allowed no vacuum in his mental life which he could find means to fill up. It gave one a new impression of the dignity of our nature to see how the strong mind could triumph over the infirmities of the flesh and maintain its supremacy unimpaired amid the decays of time. He was one whom it was profitable to know while living and whom it is profitable to contemplate in his decease. He belonged to that invaluable class of men whose life—whatever the complexion of their opinions—is a strong conservative influence in the land. While he lived his blameless character operated as a binding force in the community of which he was a member—and now that he has passed from among us, his memory shall continue the function, and repeat to us the story of his life.

## RELIGIOUS INTELLIGENCE.

### WEEKLY SUMMARY.

We copy the following from the Taunton Whig on the 11th. It is one of the many indications of the dawning of a brighter day. The influence and the number of that description of persons, whose timidity, or prejudice, or pride prompts them to raise and perpetuate walls of division among Christians are rapidly diminishing. We might fill our columns and pages with evidences of the near approach of that happy day, when, as on the occasion described below, ministers and people, of every variety of speculative doctrine which is held by honest and sincere minds, will come together, and grasp the hand of fellowship in the spirit of the most comprehensive charity, and unite in services of praise and prayer, as equal followers of a common master, and joint heirs of a common salvation.

Dedication. A tasteful building recently erected at the village called 'Squawbetty,' about four miles from this place, on Taunton Great River, where the 'Old Colony Iron Company' carry on the manufacture of Iron extensively in various branches, was opened for the first time on Sunday afternoon last, for the worship of Almighty God.

The services were performed in an impressive manner by ministers of *five* several denominations, and the house, which is capable of accommodating about two hundred persons, was filled to overflowing by those of the village and vicinity, for whose benefit it was built, as we learn, at the expense of the company above named. The following clergymen took part in the solemnities of the occasion. Rev. Mr. Ward, of the Baptist denomination, Raynham; Rev. Mr. Mellen, of the Universalist, Taunton; Rev. Mr. Brigham, of the Unitarian, Taunton, who preached the sermon; Rev. Mr. Elliott, of the Methodist, Taunton; and Rev. Mr. Sanford, of the Orthodox Congregationalist, Raynham.

The interest of the occasion was heightened by the union of so many ministers holding different creeds, meeting around the same altar, to set apart a house to the worship of one common Father in the name of our common Lord.

We understand that it is the intention of those having charge of the church, to provide in future one regular service at least on the Sabbath, and that it will be opened to ministers of all denominations who may be willing to aid in carrying out the object for which it was erected, namely, to give to the people of the village and vicinity an opportunity for religious instruction and worship.

In this connection we would mention, that in most of the Orthodox papers, we find printed at length the last sermon ever preached by the late lamented Dr. Milnor of New York. It is an excellent plea for CHARITY, and cannot fail to hasten the growth of that spirit, which it is our aim and desire to promote. A Methodist paper indulges in the following strain of truly Christian eloquence. Every liberal Christian will experience a sensation of gratitude to Heaven, in finding such sentiments prevailing.

'This evidently Scriptural and Reasonable principle being conceded; then, there ensues an end of intolerance, bigotry, and exclusiveness: they receive a death blow; and expire: Christians decide upon Doctrines and Forms from the Bible, for themselves: those that think nearly alike associate, and enjoy and diffuse the views of truth which fill their own hearts with comfort and peace: and each association concedes cheerfully and heartily similar rights and privileges to the rest: while all, though variant in minor doctrines and in forms; have one *spirit*, bear the same *fruit*, and co-operate in all common Christian beneficence!—What a sight would this be! What a heaven on earth would be begun! What glory would radiate from the Savior's crown! What smiles would gleam from angelic countenances!—What joy unspeakable and full of glory would thrill through Christians' hearts! What a speedy conquest of the world would be achieved!

And is not this the true Protestant principle? And must not Protestants be living in open and inexcusable violation of it? Or, how can we account for the jarring of sects, their keeping aloof from each other, and their even treating each other as enemies? How supremely ridiculous is it in us, that we assert the right of individual judgment to be inalienable and indispensable, and then quarrel with a man, and drive him away with abuse and cruelty, because he exercises the very right we have asserted to be inalienable and indispensable! First, we call him a *fool* and a *slave* if *he do not* think and act for *himself*; and then, if *he do*, we scorn him as a *heretic* and drive him away! And, yet, our *ears* resemble *men's* ears; while our conduct would disgrace them, where they some inches longer! And we call ourselves Christians: as though we were like him, who, when he was informed of the rebuke administered to one who followed not with the twelve, complained of it, with decided disapprobation, and taught, that if a man be doing a *good work*, it matters not whether he associate with the twelve, or do his good work in his own preferred way.

This Last Sermon teaches that Christianity is superior to Sectarism; and that intelligence, piety, and *the favor of Christ are not restricted* to any particular body of Christians: and, that, while all sectaries must be allowed their conscientious preferences, relative to both Doctrine and Form; they are under obligations to respect and love each other, and to unite in the advancement of our common Christianity. We trust, the influences of such teaching will be deep and wide; productive of mutual love, and of much united, useful Christian beneficence.

Would, that the ministry were filled up with such men! men, who have the real spirit of Christ: who love the brethren: who not only *believe* in the great principle of Protestantism, INDIVIDUAL JUDGMENT, but *practice* it: who add to profound learning and a firm, manly adherence to the carefully formed decisions of their own judgmants; the most heavenly and enlarged Charity: and who merge all personal preferences, and inferior interests, in the *common, holy, saving, glorious, essential*, CHRISTIANITY!'

The expression of the great doctrine and duty of Christian charity, breaks forth, incidentally and spontaneously, as it were, on all occasions and in the discussion of all topics. It is rising to the level of all men's thoughts, and becoming the spirit of the age. One of our exchange papers for instance, complaining of the close communion principle and practice of the Baptists, thus distinctly bears testimony to the principles of liberal Christianity.

'Our brethren have some specious way of satisfying their own minds, that their folly is wisdom; and we love them; we grieve over their exclusiveness; it distresses us that we cannot sit at the Table of our Master with our fellow servants, so beloved, of the Baptist denomination, unless we agree to surrender our conscientious views of the mode of Baptism. But so it is: and we must put up with it, the best way we can: ardently praying, that all such barriers to union among true Christians may be removed, speedily; that all the followers of Christ may be allowed to adhere to their views of truth, and to carry out their views in their own denomination; while all meet with warm hearts and ready hands upon the platform of Christianity, which is surely of sufficient expansion to contain us all.'

The 'Christian Instructor,' a Magazine supported by the American Reformed Synod of N. Y. proclaims the broad and noble principle 'that all, who, in every land, believe in Christ as the Savior, submit to him as their ruler, and sincerely devote themselves to his service, are included in his Church.'

We are very happy to find that the criticisms in which we allowed ourselves, of the Military imagery our Orthodox brethren employed, to such an extent, at the recent anniversaries, are sanctioned by high authority among themselves. Rev. R. S. Cook, Secretary of the American Tract Society of New York, at the meeting of the Foreign Evangelical Society, spoke as follows. We quote from the Report in the Puritan.

'He would not pursue the thought, but simply throw out one or two practical suggestions respecting the treatment of Romanists, and the tone of sentiment and feeling manifested in addresses relating to Popery.

The hint might, perchance, be given more properly by another; but he had observed, with the intensest interest, the statements of the speakers at the successive meetings on this subject, and felt constrained to say, that a modified tone, and one less belligerent, would, in his view, be more impressive. The incessant use of the imagery of war, when alluding to Romanism, though unintended, might serve to awaken unholy feelings. The associations were too much with scenes of carnage. A more full manifestation of that sympathy, which he doubted not all felt for the deluded followers of Rome, would produce a happier effect. Denunciation could do no good, and it might do much evil.

He thought a more full view of the spiritual desolation of the Papists themselves, without such an incessant exhibition of the political aspects of the system as was common, would tend to awaken a more healthful feeling—a feeling of compassion and a spirit of prayer; and this was what was demanded.

He urged this view in consideration of the fact that *denunciation is a game that two can play at*, and the Papists are an over match for us in such a game. Prayer and Christ-like compassion are our strong weapons. Rome can't resist them! A spirit of denunciation, moreover, *awakens sympathy* in behalf of Popery. The fact that there are twenty-three young Americans, from *some* of the wealthiest families of the country *now in* Rome, studying for the Jesuit priesthood, *should* lead us to beware with what *temper* we deal with Popery. Then, too, we are *in* danger of raising a false issue, and *diverting* the attention of Protestant Christians *from* the eternal dangers of a hundred *millions* of perishing souls, to the combat of rival theologians.

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As the action of the late general assembly of the Presbyterian Church, Old School, on the subject of SLAVERY, has arrested much attention, and they have been seen to pass in safety the rock upon which the other great denominations have split, our readers perhaps will be pleased to have the entire story told them. We, therefore, copy in full the Report on Slavery, and the record of the action of the Assembly upon it.

The committee on Overture No. 6, viz. the several memorials and petitions on the subject of Slavery, reported. Their report was read, and is as follows, viz.

The committee, to whom was referred the memorials on the subject of Slavery, beg leave to submit the following report:

The memorials may be divided into three classes, viz.

1. Those which represent the system of Slavery as it exists in these United States, as a great evil, and pray this General Assembly to adopt measures for the *amelioration* of the condition of the slaves.

2. *Those which* ask the Assembly to receive *memorials on the subject* of Slavery, to allow a full discussion of it, and to enjoin upon the members of our Church, residing in States whose laws forbid the slaves being taught to read, to seek by all lawful means the repeal of those laws.

3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying the relation of master to slaves.

The question which is now unhappily agitating and dividing other branches of the church, and which is pressed upon the attention of the Assembly by the three classes of memorialists just named, is, whether the holding of slaves is, under all circumstances, a heinous sin, calling for the discipline of the church.

The church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith, and moral conduct of her members.—She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called upon to decide, is this—Do the Scriptures teach that the holding of slaves, *without* regard to circumstances *is a sin, the renunciation* of which, should be *made a condition* of membership in the church of Christ?

It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the word of God. That slavery existed in the days of Christ and his Apostles is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slaveholders were admitted to membership in the churches organized by the Apostles; that *whilst they* were required to treat *their slaves* with kindness, and as rational, accountable and immortal beings, and if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be 'obedient to their masters according to the flesh, with fear and trembling, with singleness of heart as unto Christ,' are facts which meet the eye of every reader of the New Testament.—This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the church the curse of God, without charging the Apostles of Christ with conniving at such sin, introducing into the church such sinners, and thus bringing upon them the curse of the Almighty.

In so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws by which in some of the States it is regulated.—Nor would they by any means countenance the traffic of slaves for the sake of gain; the separation of husbands and wives, parents and children for the sake of 'filthy lucre,' or for the convenience of the master; or cruel treatment of slaves in any respect. Every Christian and philanthropist certainly should seek by all peaceable and lawful means the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men, and secure to them the right to receive religious instruction.

Nor is this Assembly to be understood as countenancing the idea that masters may regard their servants as *mere property*, not as human beings, rational, accountable, immortal. The Scriptures prescribe not only the duties of servants, but of masters also, warning the latter to discharge those duties 'knowing that their master is in heaven, neither is there respect of persons with him.'

The Assembly intend simply to say, that since Christ and his inspired Apostles did not make the holding of slaves a bar to communion, we, as a court of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject. We feel constrained further to say, that however desirable it may be to ameliorate the condition of the slaves in the Southern and Western States, or to remove slavery from our country, these objects we are fully persuaded can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances, which have, to so great an extent, characterized the movements of modern abolitionists, which, so far from removing the evils complained of, tend only to perpetuate and aggravate them.

The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves the glorious doctrines of the gospel, and enjoining upon each the discharge of their relative duties. Thus only can the church of Christ, as such, now improve the condition of the slaves in our country.

As to the extent of the evils involved in slavery, and the best methods of removing them, various opinions prevail, and neither the Scriptures nor our constitution authorize this body to present any particular course to be pursued by the churches under our care. The Assembly cannot but rejoice, however, to learn that the ministers and churches in the slave-holding States are awaking to a deeper sense of their obligation, to extend to the slave population generally, the means of grace; and many slaveholders, not professedly religious, favor this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing master to remember that his Master is also in heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule; 'Whatsoever ye would that men should do to you, do ye even the same to them.'

In view of the above stated principles and facts,

*Resolved*, First, That the General Assembly of the Presbyterian Church in the United States was originally organized, and has since continued the bond of union in the church, upon the conceded principle that the existence of domestic slavery under the circumstances in which it is found in the southern portion of the country, is no bar to Christian communion.

Second, That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require the judicatory to dissolve itself and abandon the organization under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern from the southern portion of the church; a result which every good citizen must deplore as tending to the dissolution of the union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.

It was moved to adopt the report.

Dr. Hamilton remarked that he thought it a most judicious report, and earnestly hoped the Assembly would adopt it.

Mr. McMaster called for a second reading, and it was accordingly read a second time.

Mr. Jernegan said he was not prepared to say that the principles of the report were *not* in accordance with the word of God; nor was he perpared to say the *were*. It was a matter of very great importance, and he thought the Assembly should take time to deliberate calmly. He wished leisure to weigh every sentence, and see if it did not need to be amended.

It was, be supposed, intended to decide the course of this Assembly for years to come. We ought to pause and deliberate. He did not wish to be considered as opposing the report, but wished that it might not be acted on immediately. He therefore moved that it be made the order of the day for Thursday morning.

Dr. Hamilton moved an amendment that three hundred copies of the report be printed, and that it be made the order of the day for Friday afternoon.

Dr. Junkin was opposed to both the amendment and the original motion. The document is as plain as can be written. The subject has *been* before us for years, and we all have our minds made up.

Mr. Core was opposed to the postponement. He thought the report would harmonize the house, and they were prepared to vote on it now.

Mr. Weatherby was opposed to the postponement because the house is now full, and before Friday morning many will leave.

Dr. Lord said there was one reason why the motion to adopt should not be postponed that had not yet been mentioned. The committee had taken great pains to acertain the views of the different sections of the Church, and were unanimous in the presentation of this report as that which would harmonize all parties.

Mr. Jernegan called for the ayes and noes on the question of postponement, but the call not being sustained by one-third of the house, it was lost. The motion to postpone and print was then put, and lost. A division of the report was called for, which was accordingly taken, and the vote was first taken on the resolutions.

Mr. McMaster moved to amend the first resolution by inserting the word "sometimes," so as to read "under the circumstances in which it is sometimes found," &c. The amendment was lost, and the resolution was passed almost unanimously.

The second resolution was also passed by an almost unanimous vote.

Mr. McMaster also moved to amend the preamble, which was lost, and the preamble adopted.

The whole was then adopted, ayes 164—nays 12. Non liquet 3, excused 1.

Ajourned until to-morrow morning, 9 o'clock —concluded with prayer.

The most extraordinary circumstance in this transaction is the unanimity with which the Report was adopted. There were abolitionists in the body, but they seemed to have been paralyzed. Tha only resistance that was made was *the following feeble protest signed by seven* members of the House.

'Mr. Robertson read the dissent of himself and others from the action of the Assembly upon overture No. 6, on the subject of slavery, which paper was, on motion, admitted to record, and is as follows:

From the action of the General Assembly in adopting the report of the committee on Overture No. 6, on the memorial on the subject of slavery, we, the subscribers, ask leave respectfully to dissent; because we think some parts of the report seem to contravene the standing testimony of the Presbyterian Church on the subject of slavery, particularly the testimony uttered in the year 1818.'

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The Boston Recorder considers that there is quite a contrast, to the benefit of the latter, between these resolutions and those passed at the recent meeting of a portion of the Unitarian clergy. Professor Stowe, the Cincinnati correspondent of the Recorder speaks of the action of the Assembly on slavery thus.

The action on slavery astonished every one. It was more completely protective and defensive of slavery than anything that has ever been done before by any Presbyterian General Assembly; and it was carried through with very little opposition, only 12 out of about 170 members voting against it. It confirms what I told you in my last letter, respecting the *unconscientiousness of such bodies*. Even unscrupulous politicians expressed their astonishment at the result. Certain lewd fellows of the baser sort had large handbills printed and posted up in various parts of the city, proposing to call a public meeting for the purpose of presenting to Rev. Dr. Junkin, for his very able defence of slavery, *a pair of silver hand-cuffs*, and also to consider the expediency of having Dr. Junkin's pro-slavery speech inserted among the canonical epistles of the New Testament, as something of the kind seemed to be very much needed there. So the church becomes the opprobrium of the world, not for its virtues but for its crimes; and loses all claim to the blessing pronounced on those who are persecuted for righteousness' sake. The action of the Assembly was in the very spirit of the bargain claimed by Rev. Dr. Baxter, to have been made between the North and South in 1839, for the expulsion of New School men and Anti-slavery men from the church; that is, as I understand it, for the entire casting out of the New England spirit from the pale of Old School Presbyterianism. This has been the effect; this, I doubt not, was the intention. But it seems to me they have overshot the mark this time. I must think there are too many good men in the Old School ranks to bear the full weight of the burden now put upon them. We shall see in the course of the year.

Professor Stowe, in another part of his letter, says that 'in all the doings of the body, the ecclesiastical spirit was stronger than the spirit of religion; and this is the curse of all large ecclesiastical courts with extensive judicial and legislative powers' The Recorder calls this a 'most humiliating and affecting truth.' It is indeed. All history, the observation and experience of human nature continually, from the very beginning and in new and striking illustrations every day, prove that the fewer the interests, that are committed to associations, or public bodies, and the less the degree to which they are committed, the better. The judgment, the convictions, the sound discretion of the wisest men are drowned in the declamation, and stifled by the contagious excitement, and trodden down by the impulsive and blind movements, of a crowd. We are pleased to see, by the way, that Professor Stowe, sustains the views expressed in our last paper, in reference to the proceedings of the assembly against the Roman Catholics.

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We wish to present to our readers the views taken by the religious press, and the various denominations, on the subject of slavery. The Baptist Watchman in this city has expressed its regret at the separation of that denomination, on this question, in several well written articles, and has reprinted, evidently, as expressive of its own views, the following report of Rev. Dr. Gannett's remarks at the meeting of Unitarian ministers on the subject of slavery.

'Mr Gannett said he did not object to any private interest in this question of slavery; he did not even rise to say that it should not be made a topic of discussion in the pulpit, if any minister was so inclined; but he did strongly object to, and protest against, all public debate upon it, and especially any and all associated action against it. SILENCE, he said, on this subject is our duty. The evil is at a distance from us, and our interference can only make it worse. Moreover there caannot be any mistake at the South, as to what are the views of Christians at the North respecting slavery. Brought up, as we are here, in the midst of Christian institutions and influences, the South must take it for granted that the Northern sentiment is right in this matter. They know our views. Why then should we express them? Slavery is almost altogether wrong; in principle it is atrocious; and Christianity, in its progress through the world, will undoubtedly subvert slavery. Nevertheless Christianity and slavery may dwell together in peace, at least temporarily. Among the Christian saints, on earth, no doubt there are Christian slaveholders.

Mr. Gannett enlarged on the mischievous consequences of the Anti Slavery movement, both at the South and North. As to the South, he said, we now see men and ministers there taking positions in defence of the rightfulness of slavery, which they never would have taken, had it not been for the prejudices which that movement instilled. Harsh laws continued to be made. And above all, the movement, begun in Virginia and other states, many years ago, in behalf of Emancipation, has been stopped.

The evil consequences produced at the North, as specified by Mr. Gannett, were briefly these:

1. Distrust of the clergy, and abuse of the Church.

2. Deterioration of moral sentiment, on account of said abuse and distrust, imputation of bad motives, &c.

3. Actual disruption of Ecclesiastical bodies, as the Baptist, Methodist, Presbyterian.

4. Hostility to the Union, and attempts to dissolve it. He regarded it as one of our first duties to sustain the Union. Its dissolution would be the destruction of the hopes of the friends of freedom, not in this country alone, but throughout the world. It would also be most disastrous to the cause of peace.

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'Zion's Herald,' a Methodist paper in this city, thus laments the dissolution of that great denomination.

'The Southern church now stands before the Christian world an ecclesiastical rampart around the intolerable institution of slavery. This undeniably is its whole significance; whatever pretexts of local expediency, &c., may be alleged, the whole civilized world will and must recognize it summarily as a mighty schism in complete alliance with the great moral disgrace of our country and the age. Thus it stands, and now what will be the issues? Many, no doubt, which will furnish a strange chapter in the history of the age; one most certainly will follow, namely, the refusal of amicable relations by all Christian bodies in Europe and America, all except those which are included within the seathed territory of slavery itself.

How will good men in the South who are opposed to slavery act? Several Conferences voted instructions against a separate organization except as a co-ordinate branch of the M. E. Church. All their delegates except two from Kentucky have disregarded these instructions. Will their Conferences sustain this defiance of solemn votes? Alas, for the scenes of distraction which are now to be enacted on the borders!

Another Methodist paper, published, as the style of the extract indicates, in the South, joins in the lamentation, although in a different key.

'The prodigious interest evident all over the country, should teach us the influence of ecclesiastical organizations. In what State, in what neighborhood, city, town, or family, is there no interest felt in the recent and present proceedings of the M. E. Church? And, yet these Itinerants who have made all this ado, who have cared so little for the real interests of souls, so little for their country, have been allowed to accumulate without intermission, interruption, or much suspicion, the amazing energies and influences with which they have rocked our mountain-country to its startled basis, threatening to overwhelm the brightest hopes of human liberty and happiness, with a mass of bursting and rolling ruins, which future ages will scarcely furnish time and energies to remove.'

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The Convention of the 'Reformed Churches' passed the following resolution. 'That the institution of slavery, as it exists, in these United States, is sinful on the part of civil society, and the civil government is bound to abolish it.'

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The above extracts exhibit the action of several of the leading denominations on the subject, and the views they take of the divisions of their respective bodies it has occasioned. The sentiments of the Northern Orthodox Congregationalists were, perhaps, expressed—although not many of them, we trust, would approve of such a mode and time of expressing them—by one of their clergymen, who, on being invited to lead in prayer by the General Assembly, availed himself of the opportunity to administer to them, in his prayer, a severe castigation for their pro-slavery proceedings.

This unexpected assault upon them filled the assembly with feelings not in accordance with a devotional frame of mind, and the 'Presbyterian' expresses their indignation, and their disgust at the alliance which, for certain purposes, has been attempted to be established between the evangelical sects.

'We allude in conclusion, to an incident which occurred on the evening set apart by the Assembly for devotional exercises, which bore an unpleasant aspect. The Rev. Mr. Thurston, from the General Conference of Maine, was invited to take a part, and with singular infelicity, if not absolute rudeness, attacked the Assembly, and indeed the whole Presbyterian Church, on the subject of slavery; intimating that the members of Conference held in serious debate whether they could honor our Assembly with a delegate while we held communion with the South. We are led from this offensive intrusion to inquire whether the whole plan of our correspondence with foreign Churches should not be reviewed, and if we cannot be preserved from insult, whether it should not be abandoned. We confess that we have for sometime regarded it with distate, as little calculated to promote the design for which it was instituted.'

## SECULAR INTELLIGENCE.

### WEEKLY SUMMARY.

An Indian war is said to be raging, all along the Rio Grande, which is in the southern part of Texas, from its mouth to the deep interior of the country. The Government of the United States has been preparing for itself, we fear, much future trouble by concentrating all the tribes of Indians whom it has subjected to its policy of compulsory removal from their homes within the present States of the Union, on the territory West of Arkansas. They are there brought into contact with the Camanches, a warlike and powerful tribe, and in combination with them, will be able perhaps to bring us before long into a war worse than that of Florida. The Indians are expert horsemen, they are brave, the face and state of the country are well adapted to their circumstances, and ill-adapted to the necessities of our troops in case of war, and now that the Government has collected them all together and brought them into a compact combination, we apprehend that they would prove a most formidable enemy.

The annexation of Texas has brought the Indian policy of the United States into a curious position. Millions upon millions have been expended, the public opinion of the country and of mankind violated, and great hardships inflicted, in removing the Indian tribes from within the limits of the States, on the ground that their interests and ours required them to be placed beyond the boundaries of the States. The annexation of Texas, annihilates all that has been done, in furtherance of this policy, and, according to the maps published by the last Congress, brings the 2 Indians again, amounting to almost 100,000 in number, into the bosom of the Union! The same reasons that led to their removal will call for another removal. But it is not the Rocky Mountains alone that will forbid their being pushed any further. Their own concentrated strength, and exasperated feelings, and the aid of the daring and bloody Camanches, will not merely enable them to maintain the defensive, but perhaps to operate with terrible effect, on the offensive, in dealing destruction upon our border settlements.

A correspondant of the Journal of Commerce has given a very interesting account of the coal region in Pennsylvania. The Lehigh (an Indian word meaning Lake,) district, of which Mauch Chunk (an Indian expression meaning a fat bear,) is the point of concentration, and the Schuylkill district, of which Pottsville is the point of concentration, are described with great distinctness and particularity. The quantityof coal and iron in that part of the country is immense. By the rapid improvement and introdnction of modes of conveyance, and the application of enginery under steam power to various parts of the work heretofore done by the hand, the business will be carried to a constantly increasing degree of productiveness, cheapness and profit.

We shall not attempt to record all the fires that are taking place throughout the country. A most destructive one occurred at Ithaca, N. Y., on the 10th,—13 buildings were consumed—six horses were burnt.

On the afternoon of the 9th there was a violent storm of wind and rain in Philadelphia; houses, fences, chimneys and trees were blown down in various parts of the city.

The quantity of cotton recently cleared at New Orleans, in one day, was 19,835 bales. 13,470 to Liverpool—3,230 to Havre—890 to Gottenburg—2,245 to New York.

Hon. Thomas H. Perkins, continuing to diffuse the blessings of his wealth by the exercise of a wise benevolence and a generous public spirit, has given to the Mercantile Library Association of this city $2500, in the stock of the Merchants' Exchange Corporation, and a share in the Boston Athenæum, for the benefit of the President of the Association for the time being.

The right spirit seems to be prevailing in the State of Pennsylvania, in reference to the payment of its public debts. The people are taking it into their own hands, and in the several counties, they are raising their assessed proportions with a vigorous determination.

On the night of the 11th, the Academy of Fine Arts in Philadelphia was destroyed by fire; said to have been undoubtedly the work of an incendiary. It was the largest and best collection in the country. It contained three pictures by West, several by Washington Allston, one or two by Leslie, and many choice specimens of the old masters. The library, a present from Bonaparte, was saved, though much injured. Allston's dead man restored was saved; death on the pale horse, also, in a mutilated condition. Some invaluable paintings were destroyed, and many irreparably injured.

At noon of the 13th, a fire broke out in the village of Tapleyville in Danvers, and destroyed several valuable manufacturing establishments. The day before a barn had been burned in that neighborhood under circumstances indicative of incendiarism.

The persons indicted for the murder of Smith the mormon leader, have been acquitted.

The government are putting all the fortresses of the country into a state of equipment.

The Great Western sailed from New York on Thursday, 12th, with 90 passengers.

Great interest is making, in the newspapers, in reference to different contemplated routes for a railroad from the Connecticut river to Lake Champlain. All routes proposed will sooner or later be built. The spirit of competition will bring them all into operation, and, we doubt not, they will all pay. The business, and prospects of that portion of the country are not appreciated. Indeed, so high and strong and healthy is the tide of life, that whatever channels of circulation are opened for it they will be filled. The way-travel and way-business, every where in the free States, are increasing most rapidly. In the mean time economy in the construction and management of railroads is the growing result of experience, and before many years the country will be covered with a net work of them—branches will run out from every great artery of business, they will interlock with each other; and universal extension, rather than exclusive privilege, will be the prosperity of all. Another channel of communication with the Great West is proposed, and declared to be in sure progress towards completion. A railroad from Syracuse to Oswego. Another from Hamilton, Canada West, to the point opposite Detroit. A traveller then might go direct from Boston to Oswego in a day,—by steamboat across Ontario in a night, to Detroit in another twenty-four hours, thence by centrel railroad across Michigan, and by steamboat over the lake to Chicago, in another twenty-four hours, bringing the entire journey into some three days.

Arsenic was put into a public trough at the corner of 3d avenue and 85th street, New York city; nine horses, who drank at it, have died, and a still greater number not yet dead have been fatally poisoned, besides many other animals, cows, hogs, &c.

A large number of separate attempts at incendiarism were made in this city on the night of the 13th. They were all prevented from consummation by early providential discovery. D. Frothingham's splendid Church was set on fire in the basement. Another was kindled in the vicinity of this office, and others, in different places.

In Providence there has been a series of fires, and in many other places. At one of the fires in Danvers, last week, so rapid was the progress of the flames that an engine was burned!

The magnetic telegraph between Washington and Baltimore is found to work admirably; goods are ordered and in a few hours are received from city to city. The system will undoubtedly be extended through the country, and the result in quickening the circulation of trade and intelligence and annihilating the inconveniences, and removing the impediments, of distance, will excite the admiration of those who witness them.

The exports of the United States in 1842 and in 1844 are stated to have been as follows.

| | 1842. | 1844. |
|---|---|---|
| Fisheries, | $2,823,010 | $3,350,501 |
| Forest, | 5,518,262 | 5,808,712 |
| Agriculture, | 73,788,113 | 79,849,572 |
| Manufactures, | 8,614,401 | 8,163,089 |
| Manufactured articles not enumerated, | 508,976 | 1,600,090 |
| Other articles, | 1,359,163 | 8,754,427 |
| Total, | $92,611,925 | $107,526,391 |

The steamer Cambria sailed on the 16th with 65 passengers for Liverpool, and eight for Halifax.

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GENERAL ANDREW JACKSON, seventh President of the United States, died, at his residence, the Hermitage, near Nashville, Tennessee, at 6 o'clock, in the evening of Sunday the 8th of June. He was born in South Carolina, on the 15th of March, 1767. In 1786 he was admitted to the bar in North Carolina, in 1788 he removed to Nashville. In 1796 he was elected the Representative in Congress of Tennessee. The next year he was transferred to the Senate of the United States; but resigned his seat after one session. On the 8th of January, 1815, he won the battle of New Orleans. His services in Indian wars, at various times, were such as to give him great reputation. In 1823 he was a short time again in the Senate of the United States. In the Presidential election of 1824 he was one of the three candidates returned to the House of Representatives,—Mr. Adams succeeded in the election by the House. In 1829 General Jackson was elected by the people, by a large majority of electoral votes, and in 1833 reelected. He possessed extaordinary energy and courage, and excelled all other men, in an indomitable and all conquering will. He wielded a greater personal influence than any one ever has over the masses of the people of this country, and the party that for twenty years has ruled it have owed their power to the magic and the might of his name. He has overruled what, but for him, would have been the policy and the course of this country—whether for good or for ill, and to what extent for either, the faithful and just and discriminating historian will tell. His spirit has passed into the presence of its Judge—an impartial, and unimpassioned, an unprejudiced and unawed posterity will pronounce judgment upon his name among men, and give him the place that he merits in the history of his country.

Santa Anna still bears a charmed life. He has arrived at Havana with his devoted wife and attendants, having been banished for 10 years. Bustamente was in Havana at the same time.

The latest intelligence from Mexico is considered pacific.

LOUIS MCLANE succeeds EDWARD EVERETT at the Court of St. James.

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☞ LIBRARY OF HARVARD UNIVERSITY. All persons having books from the Public Library of the University, are requested to return them *before* or *on Wednesday, the 25th inst.* Books may be borrowed again on Monday morning, July 21st; and, during the vacation, from that time till Commencement, the Library will be open every Monday forenoon to visitors and for the delivery of books.

T. W. HARRIS, Librarian.
Cambridge, June 21, 1845. 2w§

☞ PUBLIC PEACE MEETING. A public meeting on the subject of Peace will be held at the Odeon, Sunday, the 22d inst, at half past seven o'clk., P. M. S. E. Cones, Esq. of Portsmouth, Elihu Burrit of Worcester, Rev Mr Peck of Grafton, Dr W. Channing of Boston, and several other eloquent gentlemen from thee city and country are expected to address the meeting. The discussion, it is believed, will be of a high order; the meeting will be free; and the public, of both sexes, are respectfully invited to attend. je21

☞ Any person having a copy of either of the works enumerated in the following list, and willing to bestow the same for the benefit of Western ministers of the Christian denomination, will confer a favor by sending the same to this office, viz:

Livermore's Commentary.
Dewey's Discourses in explanation and defence of Unitarianism.
Whitman's Village Sermons.
Burnap's Lectures upon the History of Christianity.
Greenwood's Sermons of Consolation.
" Lives of the Apostles

The above are specially desired, yet other Unitarian books will be acceptable.

je14 ARTHUR B. FULLER.

☞ ATHENÆUM EXHIBITION. The Nineteenth Annual Exhibition of Paintings and Statuary at the Gallery of the Athenæum, Pearl street, is now open for the season.

Single admission to both Galleries, 25 cts. Tickets for the season to both, 50 cents.

CHESTER HARDING, A. G. HOIT, H. C. PRATT, D. C. JOHNSON, H. DEXTER. } Committee of Boston Artists' Association.
WM. F. ANDREWS, THOS. B. CURTIS, SAM'L. AUSTIN, Jr. } Committee of Fine Arts of Boston Athenæum.

je14 3t

☞ FLORAL PROCESSION. The Teachers and Children of the Warren street Chapel are making preparations for their annual Floral Procession, Exhibition and Sale on the approaching 4th of July, and would respectfully solicit the aid of other Sunday Schools and the public generally.

Moss, evergreens, wreaths, bouquets, baskets—whatever the taste or good feelings of our friends may select—and whatever their means or distance from the city may admit—will be gratefully received by Mr Barnard, at the Chapel, on or before the afternoon of the 3d July. je14

☞ THE PLYMOUTH AND BAY ASSOCIATION of Ministers will meet at the house of Rev Geo. Leonard, Marshfield, on Tuesday, 24th inst. at 4 o'clock, P. M. J. MOORE, Scribe.
je7

## MARRIAGES.

In this city, June 11, by Rev Mr Robbins, Mr Jas. Woodbury to Miss Joanna Sampson, daughter of Mr Amos Sampson, all of this city.

11th inst, at Church Green, by Rev F. D. Huntington, M. Field Fowler, Esq. to Mary Louisa, daughter of Mr James M. Blaney, of this city.

In Taunton, 10th inst, by Rev Mr Brigham, Mr Jonathan T. Buttrick, of Fairhaven, to Miss Ellen Le Roy, daughter of Lemuel Perry, Esq. of Norton.

In Haverhill, Mr John H. Ayer to Miss Mary W. Currier, both of H.

In Washington, D. C., 12th, George William Phillips, Esq. of Boston, to Miss Mary Anne, daughter of the late George Blagden of W.

## DEATHS.

In this city, 12th inst, Capt Samuel Lamson, formerly of Salem, 65.

10th inst, Mrs Mehitable, wife of Mr David Miller, 66.

15th inst, Mrs A. W., widow of the late Abner Bourne, Esq. 64.

In Chelsea, Edward Stearns, only son of Thomas T. and Mary Hayden, 2 yrs.

In Dorchester, 15th inst, Eleanor, widow of the late Capt Joseph Ballister, 84.

In Sharon, 14th inst, of typhus fever, Mrs Warren Capen, 29.

In Salem, Mr Nathan Porter, 58.

In Danvers, Mrs Tapley, wife of Capt Perley Tayley.

In Littleton, 8th inst, of consumption, Mary Eliza, eldest daughter of Alonzo Hartwell, 15.

In Harvard, 15th inst., Rev. Jonathan Farr, aged 54. An excellent man, and a useful writer, whose worth deserves and will doubtless receive a more extended notice.

In Newburyport, 1st inst, Mrs Elizabeth Mycall, 86.

In Rowley, 4th inst, Mrs Mehitable Prime, wife of Daniel N. Prime, Esq. 48.

In Bradford, Sarah Ann, wife of Mr William F. Johnson, 26.

In West Newbury, suddenly, Mr Moody Emery, 76.

In Haverhill, very suddenly, Mr Nathl. Walker, 72.

In West Amesbury, Mr Ezekiel Sargent, 59.

In Providence, R. I., 11th inst, Catharine Henshaw, wife of G. L. Dwight, Esq. and daughter of the late Marshall S. Jones, Esq. of Enfield, Ms. 30.

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ORDERS FOR ENGLAND. The subscribers make up orders by every Steamer, for England, and get returns in about thirty days, for a commission of ten per cent on delivery of the books. Orders for Incorporated Institutions, imported free of duty, by JAMES MUNROE & CO., 2 School st, up stairs.
je21

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PLEASANT COUNTRY RESIDENCE. One who takes an interest in the condition of our community, cannot but look with much satisfaction on the facilities for securing the benefits of air and space, for our rapidly increasing population, which are now furnished by means of our numerous railroads, and which afford the advantage of a healthful and accessible residence in the country, for those whose business requires their daily presence in the city. A change seems now to be gradually taking place, by which, ere long, the custom seems likely to become general, among our men of business, of redeeming a part of the summer afternoons, as well as evenings, for the enjoyment of a rural home. No influence seems so desirable, for enhancing the truest pleasures and promoting the best objects of life.

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Northfield, Mass., May, 1845. 3w m31

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TAVERN STAND FOR SALE. One of the largest and most elegant edifices in Franklin county, situated in Northfield, one of the most delightful villages in the valley of the

## POETRY.

[For the Register.]

### TO THE HAPPY.

This glad awaking from nature's rest—
The earth in her fragrant beauty drest,
Must strike some chord of sorrowful tone,
When death has made the beloved his own.

I love the spring! but her joyous lay,
Is breathing of those who have passed away—
Of the kindly hearts she may not restore—
Of the tones now heard on another shore.

Her skies are soft—but her starry eyes
Look down on the clay that in darkness lies,
Her breath is balm—but its murmurs tell,
That our human idols are loved too well.

Once, with unmingled delight I gazed,
On this gorgeous temple by God upraised,
But earth held none in her bosom then,
So dear as remained in the homes of men.

Now she has folded within her breast,
The cherub head in its latest rest,
And the steps of the aged gently led,
To repose by the side of the infant's bed.

The sweetest tones of the gentle spring,
Must a mingled cup to my bosom bring;
Grief, that we might not the loved retain—
Joy, that the spirit hath burst its chain.

Let me lift my glance to the circling skies,
Up, from the grave where the mortal lies,
And seek the beloved by our Father's throne,
Nor fear to follow their path unknown.

Then, the joyous spring with her perfumed sigh,
Shall breathe of immortal life on high;
And the melody heard where her pinions wave,
Shall comfort the watcher beside the grave.

Hartford. M. H. S.

[For the Register.]

### SONG AT THE GRAVE.

FROM THE GERMAN.

At the church-yard's gloomy portal
Sorrow and affection stand,
Follow not the soul immortal
To that other happy land,
Where, his earthly labor o'er,
Rests our friend forevermore.

Up to heaven's gates celestial
Flies the spirit to her source;
Born anew from cares terrestial,
Fast she cleaves her heavenly course,
E'en without that holy land
Sorrow and affliction stand.

On the grave, wherein he lieth,
Sadly pour your gushing tears;
Yet a breath, which never dieth,
Soothes the heart from yonder spheres;
'Seek him not beneath the sod,
Who is with his maker, God.'

Therefore song's swift wings we borrow,
Upward to our friend to fly,
And our lay, though sung in sorrow,
Reaches to the blest on high;
To the peaceful spirit bring
This last greeting which we sing. B. D.

[For the Register.]

### THE DYING SYCAMORES.

They are dying all around us—those noble forest trees!
'Tis sad to see their naked boughs sway to the passing breeze,
They struggled long with destiny but yielded all at last,
No more upon our wooded hills to 'bide the wintry blast.

I see one from my chosen room—a tall and stately tree,—
The morning sheds its golden beam through its thick leaves on me;
The glory of the sunset sky gilds every leaf anew,
And on them by the moon's sweet light I trace the glittering dew.

Alas, the angel of decay hath sought my vernal friend,
And mournfully the withered leaves from the high boughs descend,
They fain would join the brotherhood passing from earth away,
And every breeze sings plaintively their requiem of decay.

Decking our pleasant heritage no longer now they rise,
And yet they flourish bravely still 'neath other favored skies,
Some hidden enemy hath wrought their sad, regretted doom,
And they will ne'er revive again when Spring's young glories bloom. H. J. W.

'And they heard a great voice from heaven, saying 'come up hither.' Rev.

Oh, why should Earth still bid me stay
Amid its cares, and sorrows too;
Why, Oh my soul, not haste away,
To dwell, departed friends, with you.

And when my spirit soars above,
And leaves all earthly thoughts below,
I breathe an atmosphere of love,
I dwell where sweet affections flow.

And then angelic spirits make
My mind a place of neutral-ground;
They bid my inward senses wake,
Then Eden blooms, then fruits abound.

Sweet voices! may I ne'er despise
Their whisperings, in temptations hour;
Though hushed on earth, yet from the skies
They speak with twice their wonted power.

I hear them say, in accents bright
'When earthly garments fade and wither,
Put on thy robes of heavenly light
Leave all below, and come up hither.'

J. S. W.

## MISCELLANEOUS.

[Extract from Audubon's Travels.]

### DANGERS OF THE PRAIRIE.

On my return from the upper Mississippi, I found myself obliged to cross one of the wide prairies, which in that portion of the United States, vary the appearance of the country. The weather was fine, all around me was as fresh and blooming as if it had just issued from the bosom of nature. My knapsack, my gun, and my dog, were all I had for baggage and company. But although well moccasined, I moved slowly along, attracted by the brilliancy of the flowers, and the gambols of the fawns around their dams, to all appearance as thoughtless of danger as I felt myself.

My march was of long duration; I saw the sun sinking beneath the horizon long before I could perceive any appearance of woodland, and nothing in the shape of man I had met with that day. The track which I followed was only an Indian trace, and as darkness overshadowed the prairie, I felt some desire to reach at least a spot, in which I might lie down to rest. The night hawks were skimming over around me, attracted by the buzzing wings of the beetles, which form their food, and the distant howling of wolves gave me some hope that I should soon arrive at the skirts of some woodland. I did so, and almost at the same instant, a fire light attracting my eye. I moved towards it, full of confidence that it proceeded from the camp of some wandering Indians. I was mistaken; I discovered by its glare, that it was from the hearth of a small log cabin, and that a tall figure passed and repassed between it and me, as if busily engaged in household arrangements.

I reached the spot, and presenting myself at the door, asked the tall figure, which proved to be a woman, if I might take shelter under her roof for the night. Her voice was rough, and her attire negligently thrown about her. She answered in the affirmative. I walked in, took a wooden stool, and quietly seated myself by the fire. The next object that attracted my attention was a finely formed young Indian, resting his head between his hands, with his elbows on his knees. A long bow rested against the log wall near him, while a quantity of arrows and two or three raccoon skins lay at his feet. He moved not; he apparently breathed not. Accustomed to the habits of the Indians, and knowing that they pay little attention to the approach of civilized strangers, a circumstance which in some countries is considered as evincing the apathy of their character, I addressed him in French, a language not unfrequently partially known to the people in that neighborhood. He raised his head, pointed to one of his eyes with his finger, and gave me a significant glance with the other. His face was covered with blood. The fact was, that an hour before this, as he was in the act of discharging an arrow at a raccoon in the top of a tree, the arrow had split upon the cord, and sprung back with such violence into his right eye as to destroy it forever.

Feeling hungry, I enquired what sort of fare I might expect. Such a thing as a bed was not to be seen, but many large untanned bear and buffalo hides lay piled in a corner. I drew my watch from my breast, and told the woman that it was late, and that I was fatigued. She had espied my watch, the richness of which seemed to operate upon her feelings, with electric quickness. She told me that there was plenty of venison and buffalo meat, and that on removing the ashes I should find a cake. But my watch had struck her fancy, and her curiosity had to be gratified by an immediate sight of it. I took off the gold chain that secured it, from round my neck, and handed it to her.

She was all ecstacy, spoke of its beauty, asked me its value, and put the chain round her brawney neck, saying, how happy the possession of such a watch would make her. Thoughtless, and as I fancied myself in so retired a spot secure, I paid little attention to her talk or movements. I helped my dog to a good supper of venison, and was not long in satisfying the demands of my own appetite.

The Indian rose from his seat, as if in extreme suffering. He passed and repassed me several times, and once pinched me so violently on the side, that the pain nearly brought forth an exclamation of anger. I looked at him, his eye met mine; but his look was so forbidding that it struck a chill in my system. He again seated himself, drew his butcher knife from its greasy scabbard, examined its edge, as I would that of a razor suspected dull, replaced it, and again taking his tomahawk from his back, filled the pipe of it with tobacco, and sent me expressive glances whenever our hostess chanced to have her back towards us.

Never till that moment had my senses been awakened to the danger which I now suspected to be about me. I returned glance for glance to my companion, and rested well assured that, whatever enemies I might have, he was not of their number.

I asked the woman for my watch, wound it up, and under pretence of wishing to see how the weather might probably be on the morrow, took up my gun, and walked out of my cabin. I slipped a ball into each barrel, scraped the edges of my flints, renewed the primings, and returning to the hut, gave a favorable account of my observations. I took a few bear-skins, made a bed of them, and calling my faithful dog to my side, lay down with my gun close to my side, and in a few minutes, was to all appearance, fast asleep.

A short time had elapsed, when some voices were heard, and from my half shut eyes, I saw two athletic youths making their entrance, bearing a dead stag upon a pole. They disposed of their burthen and asking for whiskey, helped themselves freely to it. Observing me and the wounded Indian, they asked who I was, and why that rascal, meaning the Indian, who they knew understood not a word of English, was in the house. The mother, for so she proved to be, told them to speak lower, mentioned my watch, and took them to a corner, where a conversation took place, the purport of which required little shrewdness in me to guess. I tapped my dog gently. He moved his tail, and with indescribable pleasure I saw his fine eyes alternately fixed on me and the trio in the corner. I felt that he perceived danger in my situation. The Indian exchanged a last glance with me.

The men had eaten and drunk themselves into such condition, that I already considered them disabled; and the frequent visits of the whiskey bottle to the ugly mouth of the old hag, I hoped would soon reduce her to a like state. Judge of my astonishment when I saw her take a large carving knife, and go to the grindstone to whet its edge. I saw her pour the water on the turning machine and watched her working away with the dangerous instrument, until a cold perspiration covered every part of my body, in despite of my determination to defend myself to the last. Her task ended, she walked to the men, and said, 'There, that with soon settle him! Boys kill him, and then for the watch.'

I turned, cocked my gun-locks silently, touched my dog, and lay ready to start up and shoot the first who might attempt my life.—The moment was fast approaching and that might have been my last in this world, had not Providence rescued me. All was ready. The wretch was advancing slowly, probably contemplating the best way of despatching me, while her sons should be engaged with the Indian. I was several times on the eve of rising and shooting her on the spot: but she was not to be punished thus. The door was suddenly opened, and there entered two stout travellers, each with a long rifle on his shoulder I sprung upon my feet, and most gladly welcomed them, told them how well it was for me, that they should have arrived at that moment. The tale was told in a minute. The sons were secured, and the woman, in spite of her defence and vociferations, shared the same fate. The Indian fairly danced with joy, and gave us to understand that as he could not sleep for pain, he would watch over us. You may suppose that we slept much less than we talked. The two strangers gave me an account of their once having been themselves in a similar situation. Day came, and with it, the punishment of the wretches. They were now quite sobered.—Their feet were unbound, but their arms were still securely tied. We marched them into the woods off the road, and gave them a sound thrashing.

We set fire to their cabin gave all their skins to the young Indian, and proceeded safely to the settlements. L. G. P.

### A MAGNIFICENT SPECTACLE.

An enlarged and comprehensive mind can picture no scene more truly sublime and magnificent than would be exhibited by *a world at peace*. The splendors of victory and the achievements of military conquest are transmitted from age to age, by the erection of triumphal arches, by joyous festivities and glowing eulogies; but if the effusion of blood and the triumphs of battle are worthy of such renown, how much more worthy would be the conquests of peace! The splendors, and blessings, and success of such a conquest would richly merit monumental distinction, and deserve a far greater name in the annals of mankind, while the ecstatic acclamation of a grateful people would echo and re-echo to the remotest points of the universe. War would no longer consume the immense revenues of the earth; it would no longer curse and dry up the currents of life, and fill the world with mutilated bodies and shattered bones, and clothe humanity in anguish and blood.

If war, with all its attendant horrors, should cease, the treasures of life and wealth which are now demanded to meet its dreadful exigences, would be converted to happy an productive uses; beggary and want would giv place to comfort and plenty; deserted lands commerce and manufactures, crippled by neglect and inactivity, would become the inestimable sources of industry, wealth and happiness, where now violence or bloodshed and devastation hold oppressive sway. The nations, relieved from overwhelming taxation and degrading submission, would be excited to new undertakings for the diffusion of ease, happiness, and virtue; and, cultivating the spirit of peace, would become cemented in a union of friendship and harmony. Christendom would be no longer a military barrack, whose disciplined armies, fostering a tumult of destructive passions, oppress the people with crushing taxes, with fear and slavery, with desolation and wo.

Let the besotted and bloody war-god, on which men have so long lavished their idolatrous worship, be cast down, and the kingdom of the Prince of Peace would be speedily established, and the tranquility of the nations, the happiness of humanity, and the reign of Christ would be triumphant. The dreadful traces of desolation, the plaintive cries of the dying, and the tears of ruined families, which mark the progress of battles and victories, would be superseded by seasons pure and serene, in which "the tranquility of nature incites in every being the charm of existence and the sense of happiness," and in which all pursuits of men would harmonize and blend together for the diffusion and assimilation of peace, virtue, and goodness. It would be the most magnificent spectacle in the universe. [Highland (S. C.) Messenger.

### BRAZIL.

Very little is known of this extensive and fertile country, and we have therefore looked with interest to the recent advertisements of a sketch of the country by a missionary who has resided several years in that empire. The work, however, has disappointed expectation. It is very deficient in those points on which knowledge is most needed; the observations on commerce, agriculture, politics and manners of the people being altogether superficial, and the historical sketches of the country very indifferently and meagerly given. It is interesting only in the absence of better and more authentic information, for we are in almost utter ignorance of the whole continent of South America, spreading as it does beneath the finest climate on earth, inhabited by many nations, abounding in magnificent harbors, and watered by mighty rivers, which fertilize the most prolific soil in the world.

From its increasing slave population and the almost entire lack of any free immigration, this empire can do nothing in the present century towards the developement of its resources. It is probably the most fertile of all the fertile countries in the world, and its capacity under free institutions would astonish the world. At present the number of immigrants landing yearly at all the ports in Brazil is but three or four thousand notwithstanding a bounty is paid to such immigrants, and they are furnished with abundance of good land.

We copy the following, as being the most comprehensive view of Brazilian affairs contained in the book:

"The favorable position and the vast extent of the Brazilian Empire, must always secure for it a prominent place in the eyes of the world. Indeed, few nations can enter into comparison with it in either of these respects. Brazil stands out upon the eastern shore of South America as the great way-mark of the Southern Atlantic. It commands equal access to Europe and the United States. Africa and the West Indies are its neighbors; while the voyage from its principal ports to Southern Asia and the Islands of the Indian Ocean is shorter by ten or twelve thousand miles than from either Liverpool or New York. At the same time Brazil embraces nearly half of all South America, covering an area considerably greater than that of the United States with their territories and equal to six-sevenths of all Europe.

"The internal resources of the Empire are commensurate with its favored position and its wide extent. It is neither the gold of its mines, nor the diamonds that sparkle in the beds of its inland rivers that constitutes the greatest sources of its available wealth. Although nature has bestowed upon Brazil the most precious minerals, yet she has been still more prodigal in the gift of vegetable riches. Embracing the whole latitude of the southern torrid, and ten degrees of the southern temperate zone, and stretching its longitude from Cape St. Augustine, the easternmost point of the Continent, across the mountains of its own interior, to the very feet of the Andes, its soil and its climate offer an asylum to almost every valuable plant. In addition to numberless varieties of indigenous growth, there is scarcely a production of either India which might not be naturalized in great perfection under or near the Equator; while its interior uplands, and its soil in the far south, welcome many of the grains and hardier vegetable productions of Europe.

"Not only does Brazil embrace whatever is beautiful, whatever is luxuriant, and whatever is magnificent in nature, but it enjoys a pleasant and a salubrious climate. There prevails, throughout its whole extent, a degree of healthfulness unknown in the parallel latitudes of Africa; and, at the same time, an exemption from earthquakes, which the treasures of Chili and Peru, on the opposite coast of South America, can but poorly compensate.

"Within such limits, and such a position, we find established the only monarchy existing in the New World. Here is enthroned a branch of the dynasty of Portugal. Portugal, one of the smallest kingdoms of Europe, has here given her language and her people to a country seventy-seven times larger than herself."

[Newburyport Herald.

The editor of the Savannah Republican who has been making a long European tour, has latterly sojourned in Palestine, and writes thus of a visit to Mount Tabor:

"The top of Mount Tabor affords one of the finest views in Palestine. In the distance on the North-West, is the Great Hermon of the Libanus chain, and beyond, more to the West, the Mediterranean. Towards the East, is the Sea of Galilee. The great plain of Isdraelon extends towards the South, and further on, are the hills of Samaria. The mountains of Gilboa are on the South-East, and towards the South-West is Carmel. The top of Tabor is elliptical, and contains a great many ruins, particularly of reservoirs for water, dug in the solid rock, and the substructions of some very large buildings. The very pious Helena, mother of Constantine, found out this spot and built a superb Church here. There was also once a convent of Benedictine monks on the summit. The remains of strong intrenchments are still visible, and those of a wall, said to have been built by Josephus, are also traced.

We reached our encampment some time after sunset. The people of the village had dispersed to their miserable huts, when we arrived at our tents. It is impossible to imagine more wretched habitations than some of those in this district. The walls are dry—barely held together by a little clay. They are full of dirt and consequently alive with vermin. Tabor abounds with wild boars, whose growling, with the barking of the dogs, as usual, interrupted our sleep."

Of the village of Libasste, the ancient Samaria, he says:

"It was after midday when we arrived at the modern Libaste, which is the site of ancient Samaria. A few Samaritans, a remnant of that race who had "no dealings with the Jews," still reside here. They were, says Gibbon, "an ambiguous sect—rejected as Jews by the Pagans, by the Jews as schismatics, and by the Christians as idolators." The situation of Samaria is almost unequalled for strength and beauty. It is on a long oval hill, very high, surrounded by four other hills, one on each side. The modern village is far up on the hill side, and near the ruins, some of which it embraces. At a distance it looks picturesque, but on a near approach the illusions vanishes. All the hills are cultivated in terraces to the very top, and olives and mulberries are abundant in the valleys.

The ruins of a fine Church exist here. It is a handsome building. It is now a mosque and our entrance was forbidden. On the south and east side of the hill, mostly on the south, are ruins extending for at least two thousand feet. I counted one hundred and twenty-one columns, most of them standing—some prostrate. They were by no means imposing, however. They were not fluted, though some Ionic volutes seen here and there, indicated their order. Samaria was the capital of the short lived kingdom of Israel, and these isolated columns belonged to the sumptuous palaces and porticos erected by Herod. Having taken breakfast, we started for Nablous, (the Sichem of the Scriptures,) and came to the valley of that name about an hour before sunset. We now wound through a region covered with trees of every description, and smiling with verdure.

This is a region of bad notoriety. The people are thievish and lawless, and murders and robberies are perhaps more frequent in this quarter than in most other parts of Palestine. Nablous (Sichem) is full of interest. It is a valley of unsurpassed luxuriance, embosomed in foliage, and clumps of stately trees are on every side."

Singular Instance of Turkish Etiquette. The following circumstance may be mentioned in proof of the rigid severity of the law which forbids men to look upon the unveiled faces of women, or even to enter the harem of their nearest connexions. Emin Bey, Col of Engineers, and Dervish Effendi, Professor of Natural Philosophy at Galata Serai, both studied in Europe and principally in England, where they laid the foundation of those acquirements that will probably raise them to high distinction in their respective departments. These two young men married two sisters, both girls of good education, daughters of the Hekim Bashy. The two husbands not being over rich, and their young wives not having any immediate dowry, the brothers in-law determined to inhabit the same house and to share expenses. This proposition being agreed to by the families, a good house was selected, containing two commodious suites of apartments. Here the two couples settled themselves and placed their establishment under the superintendence of the professor's widowed mother. Now, it might be supposed that two such near connexions, living under the same roof, uniting purses, and having almost all interests in common, would join together in domestic sociality, and form as it were one family. But this is not the case. The two sisters inhabit the same sitting room in the harem, and the two men divide the same apartment in the salamlyk; but each wife has her distinct chambers, into which the husband of the other never enters, so that Dervish Effendi has never set eyes on the unveiled face of his sister-in-law, and Emin Bey has never looked upon the uncovered features of his brother-in-law's wife. Thus the two ladies are as complete strangers to their respective brothers in-law as if they were living under distinct roofs. [Domestic Manners of the Turks in 1844.

Good Breeding. The following hints are offered by a critic, who has been a close observer of men and manners. He thinks it an important subject, and asks the attention of all the careless to this list of transgressions:

"Loud and harsh speaking, making noises in eating or drinking, leaning awkwardly while sitting, rattling knives and forks when at table, starting up suddenly and rushing unceremoniously out of a room, tossing anything away with indifference or contempt, receiving anything without thanking the giver, standing in the way of any one when there is little room to pass, (a grievous practice in this city,) stepping before any one who is looking at any object particularly, pushing or jostling any one without apologizing, taking possession of a seat that belongs to another, intruding opinions when they are not sought or where they give offence, leaving acquaintances in the street or in a private circle without bidding good bye or courteously saluting them, slapping any one familiarly on the shoulder, interrupting a person who is in conversation, telling long, tedious, or humdrum stories, whispering in company, making remarks on the dress of those about you, or upon things in a room where you are, flatly contradicting a person, using slang phrases, (a very common habit,) interlarding our speech with foreign phrases, (well hit off in the new comedy of Fashion,) repeating the words, says he and says she, you know, and you understand, helping yourself first at the table, using a fork as a toothpick, scratching the head, putting the fingers in the ears, cleaning or paring the nails before company; mentioning the price of anything, when it is offered to a guest, asking questions which give pain, and neglecting to answer letters."

Beautiful Experiment. On Thursday, while making some investigations on the chemical forces of plants and the circulation of the sap, we made some experiments, for the purpose of seeing how far the color of flowers was dependant upon the various salts contained in the earth, and which are taken up by the forces which convey the sap.

We took a beautiful white rose, placed the stem of it in a solution of the yellow prussiate of potash, let it remain there four or five hours. We then placed it in a solution of sulphate of iron, where it remained until morning.

On examining it the next morning, we found the petals changed to a delicate primrose color, the the leaves to a dark blueish green, and the wood of the stem to a deep blue. The veins in the petals were also of a deep blue color. The fragrance of the flower remained unchanged, and it looked as fresh as one that was plucked at the same time, and which had been kept in a vase of water.

The rationale of these singular changes seems to be as follows: The prussiate of potash is taken up by capillary attraction, and distributed through every part of the plant. The same is the case with the sulphate of iron. As soon as the two solutions are brought in contact, the iron, acting as a re-agent, revives the Prussian blue, which forms the base of prussiate of potash. This beautiful experiment can be tried by any one, care being taken that the solutions are not too strong.

The effects noted above will not take place, if the solutions are mixed in a vessel before using. The experiment may be varied, by using any metalic solutions, the resulting colors of course depending upon the salts made use of. [True Sun.

Boston Tax Payers. On the list of tax payers in this city who pay a tax on more than $100,000 value of property are the following:—Benj. Adams $169,000; Eben'r T. Andrews $220,000; Samuel Appleton $316,000; Nathan Appleton 270,000; Wm Appleton 235,000; S. T. Armstrong 115,000, estate of I. Munson 328,000; Sarah Blake 171,000; John W. Bradlee 183,000; Josiah Bradlee & Co. 200,000; Martin Brimmer's heirs 244,000; Peter C. Brooks 1,035,000; Bryant & Sturgis 425,000; Andrew Carney, (tailor) 158,000; C. R. Codman 198,000; Henry Codman 305,400; B. W. Crowninshield 288,000; Edmund Dwight 130,000; Eben'r Francis 184,800; Henry Gardner 165,000; N. Goddard 281,000; John C. Gray 241,000; John Hancock 205,000; Wm Lawrence 395,000; Abbott Lawrence 555,000; Amos Lawrence 287,000; Samuel May 185,000; H. G. Otis 331,000; James Parker 344,000; George Parkman 266,000; Jonathan Philips 480,000; Josiah Quincy, jr. 191,000; John Redman 252,000; E. H. Robbins 233,000; Samuel Sanford 259,000; David Sears 423,000; Geo C. Shattuck 272,000; R. G. Shaw 539,000; H. Sigourney 188,000; John Tappan 138,000; J. E. Thayer 110,000; Thomas Thompson's heirs 229,000; J. P. Thorndike 230,000; Geo. Ticknor 162,000; J. W. Trull 201,000; Edward Tuckerman's heirs 207,000; Phineas Upham 203,000; Thomas Wales 257,000 Thomas W. Ward 144,000; John C. Warren 207,000; Waterston & Pray 255,000; John Wells 447,000; E. Weston & Sons 110,000; Thomas Wigglesworth 298,000; John M. Williams 598,000; Perrin May 255,000.

NEW HYMN BOOK. This day published, a collection of Psalms and Hymns for the Sanctuary, with selections from the Book of Psalms for Chanting. For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. m24

JUST PUBLISHED. Christian Hymns, for public and private worship, compiled by a Committee of the Cheshire Pastoral Association. Copies furnished for examination by CROSBY & NICHOLS, 118 Washington st. m24

BATES' PATENT SLIDING TOP
CHAMBER SHOWER BATH.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. They can be placed at the bed side and used before dressing, as they are perfectly tight and will not wet the room in the least.

From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle, which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of the health requires. Another great advantage is, that the sudden application of cold in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

JOHN C. WARREN.

Boston, April 2d, 1845.

[From Dr George Hayward, Professor of the principles of Clinical Surgery in Harvard University.]

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use.

Boston, April 7, 1845. GEO. HAYWARD.

[From the Rev S. Barrett, pastor of Chamber street Church, Boston.]

Sir,—I have, during the last year, made use o Bates's Patent Sliding Top Chamber Shower Bath, and have been exceedingly well pleased with it. It seems to me to be superior in many respects, to any other bath that I have seen. SAMUEL BARRETT.

Also, Badger's Vapor Apparatus, to be used with or without the Shower Bath; Bathing Tubs, and Pans; Roman Hip or Sitz Baths; Leg, Head, Feet, Arm, and Elbow Bathing Vessels; Foot Tubs and Pneumatic Baths; Hair Mittens and Rubbers; Bathing Caps, &c. &c.

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NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'

L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

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HENRY F. EDES.
Plymouth, April 19th, 1845. tf

FRENCH SHOES. Just received, a large assortment of French Shoes, (Este's manufacture,) at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. 3mis ap12

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WOULD take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting Teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arrangements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit that the community at large must ultimately experience from a real and substantial improvement of this nature. He has no hesitation, after being solicited by hundreds who have been benefitted by the application of this principle, to give information through the public journals; knowing that no candid or disinterested person who will inform himself on the subject can regard it in any other light than as a real and valuable invention.

Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

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